

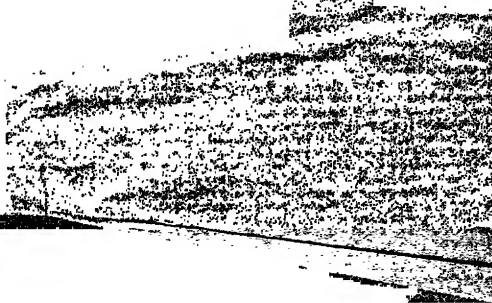
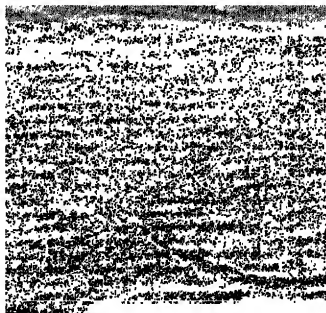
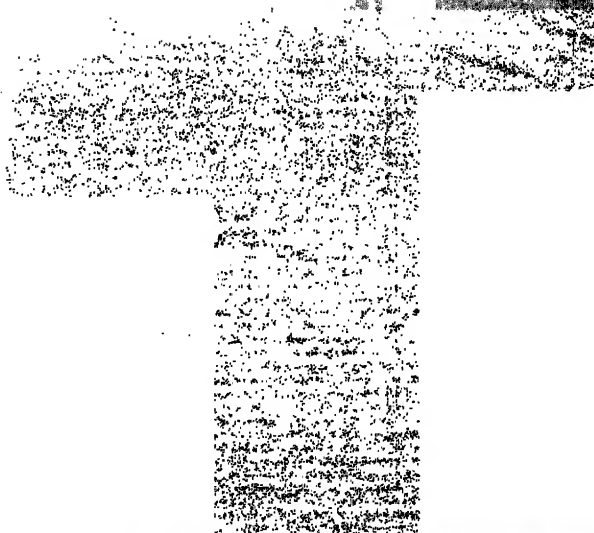
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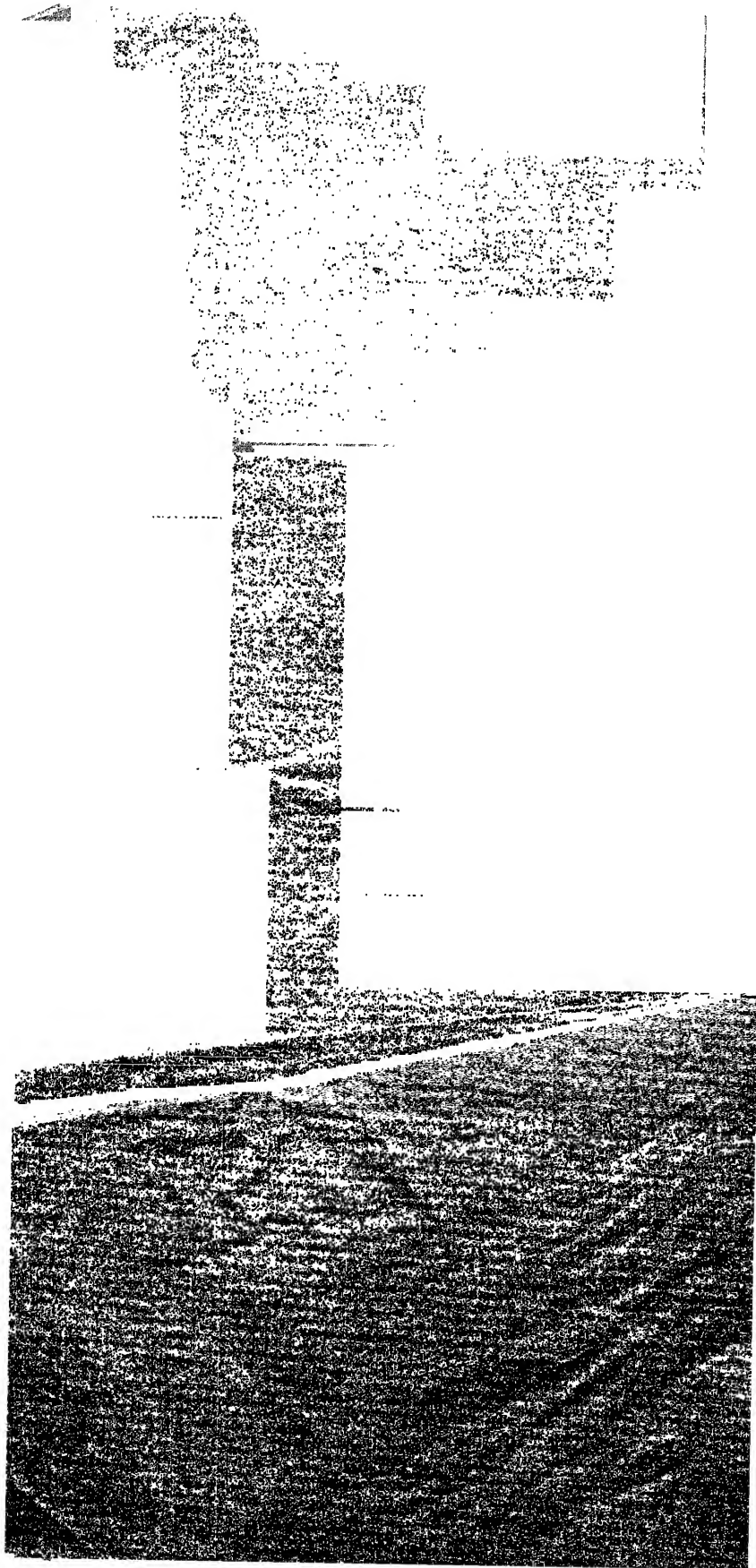
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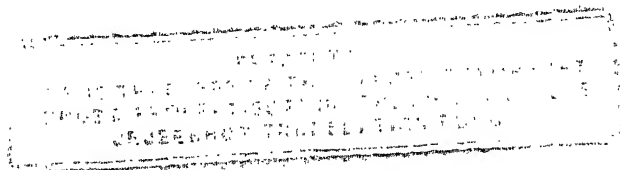






COLLECTION OF COLOPHONS
OF
MANUSCRIPTS BEARING ON
ZOROASTRIANISM
IN SOME
LIBRARIES OF EUROPE

33 13



BY
JAMSHEDJI MANECKJI UNVALA,
PH.D. (HEIDELBERG).

971.4716
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PUBLISHED BY
THE TRUSTEES OF THE FUNDS AND PROPERTIES OF THE PARSİ PUNCHAYET,
BOMBAY.

161
20.9.41
891.5206
Unvala
F. C. XI

Printed by ANTHONY F. DE SOUSA
at the Fort Printing Press, No. 23, Goa Street,
Ballard Estate, Bombay 1.

Published by DR. JAL FERROSE BULSARA for the Trustees of the
Parsi Punchayat Funds and Properties, Hornby Road,
Fort, Bombay.

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FOREWORD.

In 1919 when Dr. Jamshedji Maneckji Unvala was for a short time in India, the late Secretary of the Parsi Punchayet Funds and Properties, Dr. Sir Jivanji Jamshedji Modi, suggested to him to take up the work of collecting and collating colophons of Manuscripts in the Avesta, Pahlavi and Persian languages (the last especially such as dealt with the Zoroastrian religion), to be found in the different libraries of Europe. Dr. Unvala agreed to take up the work and on his return to Europe as a Government of India Scholar, he began the work first during his vacation or spare time and later on devoted more time to it. The present work is the result of his labour spread over several years in the chief Libraries of Europe, such as the Bibliothèque Nationale of Paris, the British Museum Library, London, the India Office Library, London, and the University Library at Munich. Besides these, Dr. Unvala also took opportunities during his extensive travels in European countries to visit other Libraries such as those at St. Petersburg, Copenhagen, etc. As stated by Dr. Unvala at the end of his Introduction, the publication of the work has been delayed due to unavoidable circumstances. But that has been well compensated for, as Dr. Unvala has been able to add fresh matter from the Manuscripts in the University Libraries of Cambridge and Florence.

The thanks of the Trustees are due to Dr. Unvala for having ably carried out the work. They also thank the authorities of the Libraries who gave to Dr. Unvala access to their Manuscripts, as well as the scholars who made suggestions to and otherwise helped Dr. Unvala. It is hoped the book will be a valuable addition to the scanty colophon literature and will prove useful to Iranian scholars.

J. F. BULSARA

15th July, 1940.

Secretary

INTRODUCTION.

This collection of colophons has been made from manuscripts pertaining to the Zoroastrian religion preserved in the libraries of Europe at the instance of the Trustees of the Parsi Panchayet Funds and Properties, Bombay, mainly for the use of Parsi students in India, but it is hoped that it may be of some use to others also. For this purpose, I have examined all the available manuscripts in eight of the chief libraries of Europe, but included in this book only those, which contain colophons or any other notes of purchase, presentation, etc., as I had before me the work of collecting colophons, and not of preparing a descriptive catalogue of manuscripts. Many of these manuscripts are collective, containing different texts written by one scribe, or sometimes by more than one, bound together by the owner for convenience or better preservation. I have given a consecutive number to the colophon or to the set of colophons pertaining to every manuscript; in case of a set of colophons, every colophon of the set is distinguished by a letter of the alphabet. When a colophon is preceded by several texts, it is often difficult to make out to which it pertains, if the name of the text is not given in the colophon itself. In these cases I have mentioned the number of the folio, on which the colophon occurs and the name of text, which immediately precedes it. The colophons which have already been published with translation have not been included in this collection, but the books where they are published are referred to, and in some cases a short summary of their contents is given.

It is quite evident to any one, who reads Pahlavi colophons, even of the oldest manuscripts written about the thirteenth century, that the scribes have striven mainly to write Persian colophons in Pahlavi, sometimes with their reading in Avesta characters; in the latter case it gives rise to the so-called Pazand colophons. It is, for this reason, that we have in some Pahlavi colophons Arabic words generally used in Persian, e. g. in K 13, colophon No. 130b, whereas in others we find unusual ideograms, especially in Suppl. pers. 417, colophon No. 22, sometimes wrong ones, as in colophon No. 130b, used only to show the pedantry of the scribe. Again, the ideograms for *nipēšandah* in Suppl. pers. 49, colophon No. 17a, and for *dāštan* in colophon No. 130b are written with their *compléments phonétiques*. The colophons Nos. 3b and 3e of Suppl. pers. 29 are not written in Pazand. They are good specimens of the traditional reading of Pahlavi, current

among the Parsi priests of India about hundred and fifty years ago. The scribe must have had an original Pahlavi colophon before him, while he was writing the above colophons. I have transcribed the Pahlavi colophons into Roman characters according to the system laid down by BARTHOLOMAE in *Indogermanische Forschungen*, vols. xxxiii and xxxix. The transcription of the names of persons occurring in colophons causes a great difficulty. These names are not written uniformly as will be seen clearly from the index given in BARTHOLOMAE, *Die Zendhandschriften*, pp. 321 - 330. I have, therefore, followed in order to be consistent, in names occurring in Pahlavi and Persian colophons the transcriptions given by BARTHOLOMAE, whereas those occurring in Pazand, Sanskrit and Gujarati colophons are transcribed just as they are written.

Some Persian colophons, especially those written by Parsi scribes, contain not seldom Persian words used in the sense in which they are current in the Parsi Gujarati dialect. Their English equivalents deviate, therefore, naturally from those given in the Persian-English dictionaries, like those prepared by RICHARDSON and PALMER.

There are words in some colophons, which have frustrated all attempts at deciphering. I have tried to reproduce them as faithfully as possible, so that another scholar may be able to read them by the help of comparison with parallel colophons. To omit them would only mean avoiding and not solving the difficulty.

The manuscripts, from which the colophons have been copied, pertain to the following eight libraries:

- a) The Bibliothèque Nationale of Paris,
- b) The Staatsbibliothek of Munich,
- c) The India Office Library of London,
- d) The Library of the British Museum of London,
- e) The Bodleian Library of Oxford,
- f) The University Library of Copenhagen,
- g) The University Library of Cambridge,
- h) The University Library of Florence.

The mss. of the Bibliothèque Nationale are class-marked *Suppléments persans*, i.e. the additional Persian mss. by E. BLOCHET in his *Catalogue des Manuscrits Mazdéens ... (Zend-Pehlvîs Parsis et Persans) de la Bibliothèque Nationale de Paris, Besançon 1900; ibid. second edition, Paris 1905.** All of them pertain to Zoroastrianism and were

* In BLOCHET's catalogue of 1900, the mss. are numbered with Roman figures, and in that of 1905 with Arabic figures.

originally in the collections of ANQUETIL DUPERRON and EUGÈNE BURNOUF. GELDNER and WESTERGAARD call them, therefore, PA and PB, i.e. mss. formerly belonging to ANQUETIL and BURNOUF now in the above library in Paris.

I have marked the mss. of the Staatsbibliothek of Munich simply by M., the initial letter of Munich, just as BARTHOLOMAE has done in *Die Zendhandschriften*. M. 1 — M. 45d were written in Europe and are copies of different mss. prepared by FRIEDRICH WINDISCHMANN (M. 1), MARCUS JOSEPH MÜLLER (M. 2 — M. 43), and MARTIN HAUG (M. 44 — M. 45d), to whose collections they once appertained. M. 46 — M. 87 were written in Asia (India and Iran). M. 46 — M. 85 were in HAUG's collection, M. 86 in that of MÜLLER, and M. 87 was acquired some time before 1915. I have given the numbers of MÜLLER's and HAUG's collections in the appendix I.

The mss. of the India Office Library have been catalogued by HERMANN ETHÉ and by M. N. DHALLA. ETHÉ's Catalogue of Persian Manuscripts in the Library of the India Office, vol. I, Oxford 1903, deals among others only with the Persian mss. pertaining to Zoroastrianism. The Avesta and Pahlavi mss. are treated by DHALLA. Most of these mss. are class-marked Z. & P., i.e. Zend and Pahlavi mss., whereas the others are numbered 280, the number given to mss., as well as to printed books pertaining to Zoroastrianism. The letters of the alphabet denote the shelves and the Arabic figures the numbers they occupy on them. The numbers preceding the No. 280 seem to be the current numbers of the mss. in the general collection of the mss. of the said library.

A catalogue of the Zoroastrian mss. in the British Museum Library has not yet been published. These mss. are divided into two chief groups, Zend and Pahlavi. Both of them have the sub-divisions, Oriental (Or.) and Additional (Add.) mss. The Additional mss. seem to be later acquisitions. There is another sub-division in the Zend group, viz. Reg., i.e. Regal or royal. These mss. must have once appertained to the royal library. They must have been later on presented by the Crown to the British Museum.

The mss. of the Bodleian Library of Oxford pertained once to two collections, the one of OUSELEY and the other of FRAZER, presented afterwards to the library. They have been included by ED. SACHAU in his Catalogue of the Persian, Turkish, Hindi and Pushtu manuscripts in the Bodleian Library, which was begun by him and continued, completed and edited by HERMANN ETHÉ, Oxford MDCCCLXXXIX.

(1889). The first part contains the Persian mss., whose section D deals with the Zoroastrian literature and is the work exclusively of SACHAU.

The mss. of the University Library of Copenhagen have been catalogued by WESTERGAARD. They appertained once to RASK's collection. They are class-marked Codd. Iran., i.e. Codices Iranici in the catalogue and K., i.e. of Kopenhagen by GELDNER.

The mss. of the University Library of Cambridge have been catalogued by EDWARD G. BROWNE in his Catalogue of Persian Manuscripts in the Library of the University of Cambridge 1896, pp. 91 - 92. This library is very poor in Zoroastrian mss. Among the Libraries of the Colleges of Cambridge, that of the Emmanuel College has a ms. of the *Yasn* (Y. 1. — Y. 50. 1), No. 3 - 2 - 6, written in the eighteenth century. It has no colophon.

A catalogue of the Zoroastrian mss. in the University Library of Florence has not yet been published. I have given their short descriptions in their proper places. Five of these mss. have been presented to the "Indian Museum of Italy" in Florence by three Parsi priests of Bombay, DASTUR KHORSHEDEJI BEJANJI, DHANJIBHOY FRAMJI PATEL, and DASTUR DR. JAMASPJI MINOCHEHERJI JAMASP ASANA, and one ms. has been acquired for the sum of two hundred and fifty Italian Liras, as we learn from notes on the fly-leaves of the mss.

The colophon of the ms. J₂ of the Bodleian Library of Oxford, which originally belonged to DASTŪR JĀMĀSPĪ MĒNŌŪHRĪ DASTŪR JĀMĀSP-ĀSĀNĀ, but was presented by him to the above library, has been published in the facsimile of the ms. prepared by L. H. MILLS, Oxford 1893.

I regret that I could not copy the colophons of K 1, K 20 and K 43. The first ms. is in a very precarious condition. Each folio is placed between two ordinary pieces of plate-glass like a lantern-slide. It was impossible to handle the ms. in this state. It has three colophons, which have been published and translated by SANJANA in his *The Pahlavi Version of the Avesta Vendidad etc.*, introduction, pp. xxxvi-xl. The first of these three colophons has been published also by SPIEGEL in his *Traditionelle Literatur der Parsen*, Wien 1860, p. 8. K 20 and K 43 were inaccessible to me while I was in Copenhagen and Göttingen in 1923. The main particulars of these mss. are given by me in their proper places.

The Gujarati colophons, Nos. 2b, 23c, 39d, 120 and 131a are written in *Nāgarī* characters; as regards other Gujarati colophons, I do not remember whether they are written in the ordinary Gujarati script or in the semi-*Nāgarī* one. The colophon No. 53a is in Persian, although transcribed in the *Nāgarī* script.

Most of the manuscripts whose colophons are collected in this book are miserably written, the Persian colophons not always in the so-called *xuṣṣat*, and the Sanskrit colophons not always in good handwriting and in pure classical Sanskrit. Their deciphering, particularly that of the Pahlavi colophons, takes up, therefore, sometimes a lot of time and rests not seldom on *inspiration*. I have often come across problems which are very difficult to solve. Let us take an instance of Sanskrit in Parsi manuscripts. K 30 has a fragment of the Sanskrit version of the *Vidēvdāt* which I have published in *Indo-Iranian Studies* — in honour of DASTUR DARAB PESHOTAN SANJANA — London 1925, pp. 253 - 276. The photographs of the folios 182a - 195a, lines 1 - 5, of the manuscript, on which this fragment occurs, are now in the First Dastur Meherji Rana Library of Navsari. Some portions of its Sanskrit have baffled the attempts of the well-known Danish and English Sanskritists at deciphering and translation, and I have fared no better.

As regards the *lokas* occurring in the Sanskrit colophons of the Parsi scribes, two old mss., M. 66 and Ind. Off. 3043. 280. 12 E, have Sanskrit colophons, Nos. 54 c, 54 e, and 97, which are dated *Samvat* 1555, 1549, and 1631 respectively. Besides the necessary particulars about the mss., these colophons have six *lokas*, containing the wishes of the scribe and his exhortations to the future owner of the ms. to preserve it from all calamities which may befall it. These *lokas* are very corrupt. I give below their emended reading :

1) तैलाद्रक्षेज्जलाद्रक्षेद्रक्षेच्छिथिलबंधनात् । परहस्तगताद्रक्षेदेवं वदति पुस्तकः ॥
(colophons Nos. 39c and 54c).

The first two quarters have the following variant : घृताद्रक्षेतैलाद्रक्षेच्छिथिलबंधनात् । (colophon No. 97), whereas the colophon No. 54e has an entirely different wording for this *loka*, as follows : जलाद्रक्षेतैलाद्रक्षेद्रक्षेद्मांशिथिलबंधनात् । रक्षेद्मूषकमूर्खेभ्यो यावज्जीवजडो दहेत् ॥

2) उदकानलचौरैभ्यो मूषकेभ्यस्तथैवच । कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् ॥
(colophon No. 54c).

This *loka* occurs with slight variants in colophon No. 97 as follows : उदकानलचौरैभ्यो मूर्खेभ्यो मूषकेभ्यस्तत्¹ । कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत्² ॥

3) यादृशं पुस्तके दृष्टं । तादृशं लिखितं मया ॥ यदि शुद्धमशुद्धं । ममदोषो न दीयते ॥
(colophons Nos. 54e and 97).

Colophon No. 54c adds in the second quarter लक्षयानात् after तादृशं and ते after लिखितं, which do not suit the metre.

1. For मोषकस्तत्. — 2. For परपालयेत्.

4) यावत्स्वयंभूरमणं यावद्भुविमंडले मेरुः । यावश्चंद्रादित्यौ तावदियं पुस्तका जयति ॥
(colophon No. 54e).

P. 72, l. 9 : The first two quarters should be translated as follows :
"As long as Mt. Meru is (standing) in the circuit of the ocean (भुविस्)".

5) भग्नाष्टकटिग्रीवा । स्तब्धदृष्टिरधोमुखम् । कष्टेन लिखितं शास्त्रं । यत्नेन परिपालयेत् ॥
(colophons Nos. 54e and 97).

For the last two quarters of the second *śloka*.

6) अक्षरमात्रापदस्वरहीनं । व्यंजनसंधिविवर्जितरेफं ।

साधुभिरेवंममक्षमितव्यं । को (एनं?) नहि मुह्यति शास्त्रसमुद्रे ॥
(colophon No. 97).

For this verse s. T. D. ANKLESARIA, *Dānāk-u Mainyô-i Khard*, p. 172, ll. 11 - 12.

It is interesting to note the liberty which some scribes have taken with the verses which are usually appended to Persian colophons. I have come across nine verses in this collection of colophons, of which only two offer slight variants. They are the following :

1) نوشته بماند سیاه بر سفید — نویسنده را نیست فردا امید — colophons Nos. 16a, 16b, 19b, 40, 70b, 84b, and 92b.

2) نوشته بماند بخط سیاه — نویسنده کرد بخاک تباہ — colophons Nos. 16a, 40, 70b, 84b, and 106 ; only colophon No. 15c has در خاک for بخاک.

3) نوشته من ندانم که خواند — اگر میرم به بیشک این بماند — colophon No. 106.

4) بیا بند در وی جو لغز خطا — مرا بد نگوید براه خدا — colophon No. 19.

5) که کرباشد در این سهو خطائی — صحیح سازد کند بر من عطائی — colophon No. 92b.

6) — نسازد عیب و اورا راست سازند — عدو و حاسد انرا کاست سازند — " " "

7) بیوش گر خطای رسی و طعنه مزین — که هیچ نفس بشر خالی از خطا نبود — colophons Nos. 72 and 100.

8) هر که خواند دعاء طمع دارم — زانکه از لطف ایزد امیدوارم — colophons Nos. 15e and 17b.

The second hemistich has the following variants : زانکه من بنده — colophon No. 3a ; and زانکه از بندهای دیندارم — colophon No. 70b.

9) من نوشتم صرف کردم روزگار — من ندانم این بماند یادگار — colophons Nos. 16a, 46, and 92b. This verse has the following variants : Colophon

No. 16b has *یادگار* for *یادگار*, colophon No. 40 has *تا بر آید* for *صرف کردم*, and colophon No. 84 has *تا بر آید روز بکار* for *صرف کردم روزگار*.

PROF. JUNKER says in his review of ERVAD B. N. DHABHAR's Descriptive Catalogue of some manuscripts bearing on Zoroastrianism and pertaining to the different collections in the Mulla Feroze Library, Bombay 1923, in the *Orientalische Litteratur Zeitung* 1924 that much weight should not be laid in a descriptive catalogue of manuscripts on caligraphy but on palaeography. BARTHOLOMAE's *Die Zendhandschriften* is, besides being an exemplary descriptive catalogue, a monumental work on Zoroastrian palaeography. While making this collection, I have also come to the same conclusion as JUNKER's and touched this question in foot-notes when necessary.

I have treated in the appendices questions, which, in my opinion, do not pertain to the main body of the work. The first appendix has six tables of class-marks of the mss. of the different libraries with the corresponding class-marks, by which they are designated by GELDNER, WEST and WESTERGAARD in their works. The second has an alphabetical list of the names of persons occurring in the colophons with references to their numbers in which they occur. I have tried to connect in genealogies given in the third appendix persons mentioned in the colophons with one another, as far as it was possible, and to give historical notes about these and other persons, which could be gathered from "the Athornān Genealogy of the Bhagarsāth Mōbads" by RUSTAMJI JAMASPIJI DASTUR MEHERJI RANA, Navsari 1899, "the Athornān Nāmūn" by MOBAD MEHERVANJI KHORSHEDJI BAHRAM-KAMDIN DASTURNA, Bombay 1923, and "the Pārsi Prakāśh" by KHAN BAHADUR BAHMANJI BAHRAMJI PATEL, Bombay. I have made in the fourth appendix a list of synchronisms of the Zoroastrian, Hindu, Mohammedan and Christian dates given in some colophons. The fifth appendix gives a list of religious books and treatises mentioned in the colophons. Finally, I have given in the index a list of Arabic words transcribed into Pahlavi and Pazand just as they were found in some colophons, and those of a few names of non-Zoroastrian persons and places occurring therein and of words discussed in the foot-notes.

I had submitted the ms. of this work for publication to the Trustees of the Parsi Punchayet Funds and Properties in the beginning of October 1926. Owing to unforeseen circumstances its publication was delayed upto date. This delay has permitted me to add to my original ms. colophons of the Zoroastrian mss. of the Libraries of the Universities of Cambridge and Florence, to make necessary emendations and to add many explanatory notes.

I have the pleasant duty of expressing my sincere thanks to the Curators of the eight libraries mentioned above for all the facilities they have given me during the course of my work, and for laying at my disposal their precious treasure of manuscripts without reserve. My special thanks are due to the late PROF. CARL ANDREAS, who had kindly made facilities at Göttingen for inspecting those manuscripts of the University Library of Copenhagen which were sent to him for cataloguing. I am indebted to Mr. M. P. KHAREGHAT and to ERVAD B. N. DHABHAR for important suggestions, and to MR. SOHRAB J. BULSARA for going through the first proofs of this work.

JAMSHEDJI MANECKJI UNVALA.

Navsari, 7th June 1940.

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મુ'બઈ ૧૯૨૯ (બે વાલમ)

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ABBREVIATIONS.

adj.	: adjective.	PahlT.	: Pahlavi Texts.
adv.	: adverb.	Pahlv.	: Pahlavi version.
Arab.	: Arabic.	Paz.	: Pazand.
Av.	: Avesta.	Pazv.	: Pazand version.
Bd.	: <i>Bundahišn</i> .	Pers.	: Persian.
Brit. Mus.	: British Museum.	Persv.	: Persian version.
cf.	: (confer) compare,	plur.	: plural.
comp.	: compare.	plur. tant.	: plurale tantum.
fol.	: folio.	pr. n.	: proper noun.
Guj.	: Gujarati.	pres.	: present (tense).
Gujv.	: Gujarati version.	r.	: recto.
ibid.	: the same.	s.	: see.
introd.	: introduction.	seq.	: and the following.
l., ll.	: line, lines.	sing.	: singular.
lit.	: literally.	Skr.	: Sanskrit.
MidP.	: Middle Persian.	Skrv.	: Sanskrit version.
MP.	: Modern Persian.	v.	: verso.
ms., mss.	: manuscript, manuscripts.	Y.	: <i>Yasn</i> .
op. cit.	: opus citatus.	ZA.	: Zend-Avesta.
p., pp.	: page, pages.	ZHss.	: Zendhandschriften.
Pahl.	: Pahlavi.		

Notes.

The correct reading of Pahl. 𐭥𐭥𐭥𐭥𐭥 (p 1, l. 11, p. 14, l. 8, and elsewhere) is *mazdayasnān* (read thus for *mazdistān* on p. 2, l. 6, and on p. 14, l. 10); comp. Pahl. of inscriptions *mazdayasn*, Armenian loan-word *mazdesn*. 𐭥𐭥𐭥𐭥𐭥 is a defective orthography for 𐭥𐭥𐭥𐭥𐭥. Y. 9. 26 (81) has a *vrddhi*-form *māzdāsnañ*, better *māzdayasnān*; thus also E. W. WEST, *Glossary and Index of the Pahlavi Texts of the Book of Arda Viraf* ... Bombay - London 1874, p. 208. The form 𐭥𐭥𐭥𐭥𐭥 with a 𐭥 is due to the negligence of scribes. The explanation of 𐭥𐭥𐭥𐭥𐭥 given by WEST, op. cit. pp. 209-210 is, therefore, to be considered as erroneous.

P, 42, l. 18, read *xraǰastak*.

—

1

[illegible]

دست‌نویس. وادس. وادس‌نویس. * ۱ اکتیل دیرون داداست
 بنام جهاندار فیروزگر که همتا ندارد باوکس دگر
 خداوند گاه و خداوند جای خداوند روزی ده وره نه‌ای
 جهانرا پدید آورید از عدم روان کرد بیکدیگر دم بدم

Transcription: Tamā(o)m² šūd tamā(o)m šū[t] kurāsk yut-dēv-dāt
 hač būn(i?) u fražām pērōč bavāt x^aarraḥ (i) vēh dēn (i) mazdistān
 ravāk bāt.

*Fražast pa drūt šātīh u rāmišnū(k) andar rōč farroax^a anduh ātur
 u māh mubārak mihr yazat pa gās avisruđrem sāl apar 1127 hač šāhān-
 šāh yazdēkart šahrjār sāsān tōxmak ba (= pa) šahristān [i] x^aastak
 ērmān andar bilād i hindūkān ba (= pa) bandar [i] sūrat nipēstom
 kurāsk i ēn yūt-dēv-dāt apāk zand hač būn man bandak [i] dēn [i] vēh [i]
 mazdistān kastar hač magupatān u dēn-dārān u yaštārān magupat
 dārāb pus i ēhrpat frāmurz (frāmrōz!) ēhrpat mēnūckēhr ēhrpat
 karsāsp ēhrpat narsang ēhrpat aspār ōštā vahuman ōštā hōšang ēhrpat
 kāmān ēhrpat rūstam ēhrpat čāndā frētōn nipēstom har dō ōx^aan i
 karpak patit šūt pa kāmāk [i] x^aēs ū ān [i] patvandān [i] x^aēs tāk 150
 sālān (u) xūp murvāk bavāt u ham andar ēn damān tūk kē (= ka
 zivandakīk hōm dārom tāk ān ōmēt hast ka hač dastowarān u magupatān
 u dēn-dārān u yaštārān [i] yazatān u dēn-čāšītarān u dēn-āmuxtārān u
 وادس‌نویس u kāmāk-varčūtārān u ratān x^asgōwāk ēn hast kē andar ēn
 kurāsk har kē vēnad (u) adāp āmuzat adāp āmuzānad adāp x^aānad ō
 gyāk kē xatā i (u) adāp sahvē pataš rasit ēstēt ān rād drust rasūnēt u
 xatāk kē har-či hač man hom vēnēt ān ham hač čašm i nēwakīh i
 baxšīt(an) baxšanad tūk karpak būt katān apartar hač-aš karpak rasāt
 kum pa zivandakī(k) i x^aat ham rōč u šap pa pēš i yazatān u amahr-
 spandān pēš i ruvān i ahravān dēn [i] mazdistān patitihāh hōm ka pa-m
 (۶۱۵) x^aānom kē pas hač vitart hač ēn gētīk ba mēnōē karpak ham pa
 pataš rasānad u hač frārōnī(k) [i] x^aēs hač tarsākāsī(k) dūrtar šavam*

1. There is a rosette 𐬵𐬀𐬵𐬀 in the ms. This quotation is from Y. 60, 11. It is often used in colophons, sometimes with defective orthography. BARTHOLOMAE corrects 𐬵𐬀𐬵𐬀 to 𐬵𐬀𐬵𐬀 adv. "according to (one's) will, desire" (s. AirWb. 1393), which is supported by the Pahlv. 𐬵𐬀𐬵𐬀 kāmāk. The Pahlv. of this Av. quotation occurring in colophons (s. Suppl. pers. 40, colophon No. 10a), is quite different from that given in the Pahlv. of the Yasn. The latter runs as follows: 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 ciyōn amāk ēm šāt-mēnišn kāmāk-ruvān "so that we may be glad in mind and may have our souls following their (own) will." (s. SPIEGEL, Avesta...Wien 1858, vol. II, p. 218, line 8). — 2. The words in Roman characters in the transcriptions of Pahl. colophons are Arabic.

*yāzatān u amahrspandān kāmāk bavāt tan-drustī(k) bavāt xūp
bavāt ētōn bavāt. hast kē pa hamē hamē ravišn aiyyātkārī(k) ba ē gētīk
hast u man na mānom pa yazatān kāmāh bavāt.*

Translation : It is completed. The book of *Vidēvdāt* is completed
May it be victorious from the beginning to the end! May the glory
of the good religion of the *Mazda*-worshippers be current!

Completed in welfare, joy and pleasure on the auspicious day *Ātur*
and the blessed month *Mīhr Yazat* in the *Gāh Avīsrudrem*, year 1127
from the king of kings YAZDKARD ŠAHRİYĀR of the lineage of SĀSĀN
in the city of the auspicious *Ermān* (Persia)? in the land of the Hindus
in the port of Surat I have written the book of the *Vidēvdāt* with its
(Pahlavi) version from (its) beginning, I, the servant of the good reli-
gion of the *Mazda*-worshippers, insignificant (lit. inferior to) among
Mōbads and observers (lit. keepers) of the religion and worshippers
MŌBAD DĀRĀB, son of HĒRBUD FRĀMURZ HĒRBUD MĒNŪČIHR HĒRBUD
KARSĀSP HĒRBUD NARSANG HĒRBUD ASPĀR ŪŠTĀ BAHMAN ŪŠTĀ HŌŠANG
HĒRBUD KĀMĀN HĒRBUD RUSTAM HĒRBUD ĀNDĀ FARĒDŪN. I have
written. The good deed (has been performed) and the repentance
(for evil deeds) has been recited for both worlds. May it be of good
omen according to his own (i.e. the writer's) will, and according to
that of his descendants up to hundred and fifty years! And further I
keep (the book in my possession) in this house up to (the time) that I
am living. It is the hope that when from amongst the *Dastūrs* and
the *Mōbads*, and the keepers of the religion, and the worshippers of
the *Yazats*, and the learners and teachers of the religion, and —?—
the workers according to (their own) desires, and the nicely speaking
chiefs, this is (the hope) that whoever (from amongst those just men-
tioned) throws his glance into this book (lit. sees), or learns, or teaches
or reads it, in the place where a mistake or error has crept in, he may
correct it, or whatever (mistake) he sees from me (who am?), that
also may he pardon through the standpoint (lit. eye) of goodness
of pardoning, so that superior good deed may reach (him) to that
which was his good deed (already), so that I am repentant during my
own life-time, day also and night, before the *Yazats* and *Amšāspands*,
before the souls of pious men of the religion of the *Mazda*-worship-
pers whenever I read things [in] it; that after (my) passing away from
this-world into the spiritual one the good deed may reach him through
it also, and I may be far away from disobedience through my own

Fol. 281 r. has the following Skr. *śloka* :

यादृशं पुस्तकं दृष्टं । तादृशं लखितं मया ॥ यद्धि शुद्धमशुद्धं वा । मम दोषा न दियात ॥
i.e. "Just as it was seen in the book, so it is written by me : if it is correct or incorrect, no fault should lie with me."

Then follows the Guj. colophon :

2b

स्वत १७७० वरखे रोज २८ जमीआद ऐजद माह ७ मिहिर ऐजद इणि देन पोथु वंदीदानु
पूरु कौथु छि लखतंग अथेआरु दाराब ऐरवद रुस्तंम ऐरवद खुरशेद ऐरवद अशपंदीआर ऐरवद
रुशतंम नुसारीनां जे कोऐ दस्तूर अथवा मुबद अथवा हरबद ऐ पोथि पठि अथवा लखि अथवा
ईंजि ते इनां लखनारनि रुडी रीति ईंआद करि ऐ मधे ऐवी रीति जाणवू ।

The particulars are the same as in the Paz. colophon. The year is given here as *Samvat* 1770. The latter part of the colophon says : "The *Dastūr* or *Mubad* or *Harbad*, who reads this book or copies it, or recites it in ceremonies, should remember the writer well. Thus it should be known from this (colophon)."

Then follows the Pers. colophon :

2c

تمام شد نسکی از نسک و ندیداد در روز فرخ زامیاد ایزد امشاسپند و در ماه مبارک
مهر ایزد امشاسپند و در گاه مینت هاون در سال مانوس بر یکمزار هشتاد و سه از
شاهنشاه یزد جرد شهریار در بندر مبارک سورت تحریر یافته و تمام کرده شده راقم الحروف
و کاتب الکتاب کترین قدردان طلب داراب هیربد رستم هیربد خورشید هیربد اسفندیار
هیربد رستم لقب ارویسگاهان از نسل موبد نبروشنک دول ساکن قصبه فرخنده نوساری
از دستوران و موبدان و یوزدا اثره کران هر کسی که باشد این نسک را پندد
یا داند یا خواند یا یزد یا آموزد این احقر قدردان طلب را به نیکی و خوبی یاد آرد و
اگر درین نسک سهوی یا خطای واقع شده باشد از قلم کرم در اصلاح آن بکوشد و عیب
را فرو بوشد : بر آن کس دعای بسیار و آفرین بیشمار از من باشد.

Translation : A book of the (twenty-one) books, the *Vandīdād*, is completed on the auspicious day *Zāmyād Izad Amšāspand*, and the blessed month *Mehr Izad Amšāsfand*, and in the fortunate *Gāh Hāvan*, in the auspicious year 1083 from the king of kings *YAZDAJARD ŠAHBIYĀR* in the blessed port of Surat; it has come to an end and has been completed. The tracer of the characters and the writer of the book is the most humble searcher of a just appreciator (i.e. patron) *DĀBĀB HĒRBUD RUSTAM HĒRBUD X'ARŠĒD HĒRBUD ISFANDIYĀB HĒRBUD RUSTAM*, surnamed *ABWISGĀHĀN* from the lineage of *MĒBAD NĒRUŠANG D(R)AVAL*, resident of the auspicious town of *Navsārī*. Any one from *Dastūrs* and

Mōbads and priests (performing higher ceremonies) whosoever he may be who reads this book, or learns it, or recites it, or performs ceremonies while reciting it, or teaches it, should remember this humble searcher of a just appreciator in goodness and good deeds; and if an omission or a mistake has crept into this book, he should endeavour with his pen of generosity in its correction and should conceal the defect. Many benedictions and countless blessings would come to that person from my part.

Fol. 281 v. has the following Pers. verses:

نوشتم يکي نسک خوب و تمام	تو داني مر او را و نديداد نام
جهاندار دادار ياک و اشوي	سراسر بزردهشت گفته از وی
خداوند دادار و بی یار و جفت	از اول و آخر تمامی بگفت
درو خوب و نا خوب بسیار هست	هم از کف و مکن نشایست و شست
مکن گفت چیزیکه ناکردنست	کن آن از وی نیازدنست
هرآنکس که خرمی بخواند از وی	بهشتی شد و ییکناه و اشوي
هرآنکس که در دلش شد اعتقاد	رسیده مرو را تمامی مراد
کسي را که شد در ازل دانش است	طایبکاری اش را در آرد بدست
هرآنکس که دارد در این دین خبر	شک و شبهتی نبست در دین اگر
بهر دو جهان بهره او یافته	کجسته از و روی بر نافته
ترا این نصیحت تمام است بس	چو شاکی شدي کار خام است بس
نباید که تو میروی در ذهول	اگر میروی میثوی نا قبول
اگر نام کاتب ترا یاد نیست	کر کاتب غریب است و یداد نیست
کم آزار و کم کوی و هم کم زبان	نه چون دیگران در فضولي اسات
قدردان طلب راست داراب نام	توقع تمام است جنت مقام
گرفته زنی دیگران میکنند	گرفته زنی را از ان میکنند
ندارند در علم و خواندن خبر	چه شد کرچه آموختند این هنر
مرا با گرفته زنی کار نیست	مرا این هنرها سزاوار نیست
اگر حرف کیران کشند عیب من	نکبرم من از حرف کیران سخن
بد و نیک حرف کیران چه کار	چو در من فضولي نکیرد قرار
بگفتم سراسر ترا این سخن	خوش آید ترا و نیاید زمن
ترا کر خوشامد خوشامد مکن	بجز راستی هیچ مشنو سخن
اگر بشنوی این نصیحت شوی	و کرده سراسر فضیحت شوی
بگفتم در این نظم بیست و چهار	کر هوش داری بکوشد در آ

for SEIGNEUR MONSIEUR DU PERRON of good name. It has been written for his own perusal. And the scribe MŌBAD ŠĀPŪR, son of MĀNAK—everybody who reads (this book) should cause welfare and blessings and immortality of the soul to reach the scribe.

3c Then follows the Guj. colophon on fol. 136 v.:

स्वस्त श्री संवत् १८१७ वर्षे शाके १६८२ प्रवर्तमाने पोश शुदी ९ वार गरेऊ तारीख
७ माहा जमादीअलशानी रोज ३० अनाराम माहा ३ अविर्दाद पासि सन: ११३० इयज्जुदी
शने हीजरी ११७४ ए देने केताव ईज्जने बा माइनी संस्कृत समापूर्ण कीधी ता। ए केताबनो
लखावनार शीनोर मुशे दोपरांऊ ए पोतानि वास्ते लखावी छि तथा ए केताबनो लखनार मुबेद
शापूरजी इ लखी छि जे कोऐ ऐ केताब पढि अथवा देखि ते ऐ केताबनां लखावनार उपर ता।
लखनार उपर दोआ व। आफरीन व। अनोशेहे रुआनी दोआ करे।

Translation: May there be welfare! In the *Śrī Samvat* year 1817, the current year *Sāka* 1682, on the 9th of the bright half of the month *Pōsa*, day Thursday, the 7th of the month *Jamādī-al-Šānī*, the 30th day *Anārām* of the 3rd month *Avirdāda*, the Parsī year 1130 *Iyajdajurdī*, the *Hījri* year 1174—on this day (I) finished the book of *Ijañe* with the Samskrit version. And (as to him) who has caused this book to be written—SEIGNEUR MONSIEUR DU PERRON has caused it to be written for his own sake. And (as to) the writer of this book—MUBED ŠĀPŪRJĪ has written it. He who reads this book or sees it should pronounce good wishes and blessings and immortality of the soul for the writer and for him who caused it to be written.

Ms. of the *Xurtak Apastāk*.

3d Fol. 310 r. has the following Pers. colophon:

فرچید یدرود و شادی و رامشی اندر روز انارام یاه مبارک اردیبهشت امشاسند سال اور
یکهزار صد و سی ۳۰ از شهنشاه ایزد جرد شهریار ساسان تخمه نوشتن کتاب نیایش یشت برای
سنیور موسی دوبروون برای خواندن خود نویسانید است نویسند این کتاب موبد شاپور ابن
موبد مانک بن بهرام هر که این کتاب را بخواند دعا و افرین و انوشه روانی برکاتب رساند

It says that the Ms. of *Nyāyēš* and *Yast* was completed on the 30th day of the 2nd month 1130 A.Y. by MŌBAD ŠĀPŪR BIN MŌBAD MĀNAK BIN BAHBĀM for SEIGNEUR MONSIEUR DU PERRON —(For its translation see colophon, No. 3 a).

3e Then follows (fol. 310 r.) the Pahl. colophon transcribed into Av. characters:

.سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده
 .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده .سجده

The contents are the same as those of the above Pers. colophon.
(For translation see colophon, No. 3 b).

Fol. 310 v. has the following Guj. colophon :

3f

स्वस्त श्री संवत् १८१७ वर्षे शाके १६८२ प्रवर्त्तमाने पोश शुदी ९ वार भोमे रोज ३०
 अनारांम माहा २ अर्दगवेशत पार्सी सनः ११३० तारीय ७ माहा जमादीअद अवद शने ११७४
 हीजरी ए दने क्रेताय जंद अवस्तानी नेआइश्त ईअशत पतेत आइरीगानं ता आइरीन ता दोआ
 नामसताइश्ने ता गेहे ता क्रेटखी एंड नीरंग ए शेवाए गीजा पुइश्त जंद अवस्ता समापूर डीधा ता
 ऐ केताबनो दण्णावनार शीनोर साहेब श्री मुशे दोपरांछु ए पोताने वास्ते क्षणावी छि ता. ऐ
 क्रेतायनो दण्णनार मुबेद शापूरजी इ क्षणा छि जे कोऐ ऐ केताब पढि अथवा देर्भा ते ऐ केताबनां
 दण्णनारने ता. लण्णावनारने दोआ आइरीन करि.

The contents are the same as those of the Pers. and Pahl. colophons (Nos. 3 d and 3 e). This Guj. colophon gives further a concise table of contents and the Hindu, Parsi and Mohammedan dates. The Hindu month should be *Māgsar* ; compare the dates with those in colophon, No. 3 c written a month later according to the Parsi and Mohammedan dates, which all agree with each other and the week-day.

Suppl. pers. 34 (BLOCHET XIX, 181, p. 135; P 8).

Ms. of the *Xurtak Apastāk*, containing among other prayers *Nyāyishns, Yašt, Patits* and *Āširvāds*.

It has on fol. 259 v. the following Guj. colophon :

4

संवत् १७५४ वरपे रोज फरपे पुरदाद माह मबारक अस्पंदारमद गाह हाऊन ऐ
 पुस्तक न्याइश् तथा ईअस्त तथा पतित तथा आशीर्वोद सरवे समाप्तः आगन्याकारी चरण शेवक
 ऐरवद अस्पंदीआर ऐरवद मांगक ऐरवद कावश ध्रमपूत्र ऐ. गोदरेज ऐ, फरेदून ऐ पुस्तक
 जेहेवूं आंगि वडाओथी दीठ तेहेवूं लण्जेकछि ते करतां जे कोई चूक हुइ ते काठजो चूक हुइ ते
 माफ करजो.

Translation : In the year *Samvat* 1754, (on) the auspicious day *Khor-dād* (of) the blessed month *Aspandārmad*, (in) the *Gāh Hūuan* this book (of) *Nyūi* and *Īast* and *Patit* and *Ākīrvād* etc. is completed. The obedient servant ERVAD ASPANDĪR ERVAD MĀMNAK ERVAD KĀVĀS, the adopted son of E[RVAD] GODREJ E[RVAD] FAREDŪN has written this book, as he had seen it from his own ancestors. Still if there are mistakes, correct them; if there are mistakes, pardon them.

Suppl. pers. 35 (BLOCHET LIII, 191, p. 156).

Ms. of the metrical version of the *Saddar*.

5

The version was composed by ĪRĀN ŠĀH IBN MALĪK ŠĀH in Kerman, where he had travelled on the advice of DASTŪR ŠAHRĪYĀR, son of ARDAŠĪR IBN BAHRĀM ŠĀH. He gives two dates for the completion of his work, one Parsi towards the end of the introduction on fol. 6 r. and the other Mohammedan towards the end of the ms. on fol. 107 r. The Parsi date is given as follows :

همی از در حبس* و شست و چار	سفند از مزماه ای کامگار
همی سال در هشت صد و شست و چار	سفند از مزماه ای کامگار
ششم روز آن روز خورداد بود	کزین نظم جان و خرد شاد بود
نوشت بهاند سیه بر سفید	نویسنده را نیست فردا امید

i.e. "O, fortunate one, it was in the year 864, month *Sifendārmaz*, sixth day *Xūrdād*, that the soul and intelligence were delighted by this poem."

The Mohammedan date is given as follows :

ده و چهار بود از محرم که من - شتر کرد تاریخ آن در سخت - تم تمام شد

i.e. "It was on the 14th day of *Muharram* that the date was indicated in cryptogram by the word *šatur*."

The *Hijri* date 14th *Muharram* 900 corresponds to 14th October 1494 A.D., and so does the 6th day of the 12th month 863 A.Y. according to calculation. The dates would not correspond to the next year and hence 864 is a slight mistake. The year 1164 A.H. given by BLOCHET is

* حبس = ح × 800. Thus the Yazdajardi date is given first in the semi-*abjad* system, and then in words in full.

clearly due to some miscalculation (cf. Cat. p. 156; HYDE, *Historia Religionis Veterum Persarum*, Oxford, 1700, pp. 443 seq., and HODIVALA, *Studies in Parsi History*, Bombay 1920, pp. 300—301).

Suppl. pers. 36 (BLOCHET LIV, 192, p. 156).

Ms. of the metrical version of the *Saddar*.

Fol. 70 r. has the following verse of SA'DĪ, and the verses of the original ms., giving the full name of the scribe as RUSTAM BAHRĀM DĀRĀB SOHRĀB MĀNAK PĒŠŌTAN SANJĀNĀ, and the date as the 1st of the 4th month of 1142 A. Y.

6a

اگر صد سال گزشت آتش فروزد چو یکدم اندران افتد بسوزد

Traduction d'un Distique :

"Qu'un Perse, ait conservé le feu sacré cents ans,

"Le pauvre homme est brûlé quand il tombe dedans."

VOLTAIRE, Dictionnaire Philosophique, Art. *Zoroastre*.

در خاتم کتاب

بنام پاک دادار هاوند	که هست او بر خداوندان خداوند
قدیم و قادر و قدیم یانا	ریومند و خرم مند و توانا
غریبات پرور و دارای عالم	ز نامش دور گردد مشکل و غم
هزاران شکر گویم آت خدا را	که دین مزدیسنا داد مارا
یقین بیشک بدل در یتیمانم	کرین دین شد مینو در مکانم
اگر گردد ز سر هر موزبانم	و لیکن وصفا دین گفتن نتانم
کتاب صد در از گفتار دینی	نوشتن من تمام از پر یقینی
بروز پاک دادار گرامی	بمهر پاک تشر تیر نامی
سه از یزد جرد و پاک پر جود	هزار و صد و دیگر چهل و دو بود
از آت امید سب برد زیر نور	زدم تا بشنوم آواز از دور
دگر جان و تنم آباد گردد	دل فرخنده کر ناشاد گردد
یاند یادگار از من بدنیا	دعا گوید همه خواننده دانا
اگر تو نام کاتب را ندانی	بآسانی بگوید کز بخوانی
بجوی نام کاتب تو بی یم	هم در حرفهای چارده جیم
ز راه بیناتش کسر شهری	بیایی نام او کر هوش داری
ندانی نام کات کر ازین راز	کنم روشن به پشت از خوش آواز
بود مشهور موبد زاده رستم	یدر بهرام موبد پاک و بیغم

همیدوت نام جد داراب سهراب که از مانک پیشوتن بود شان آب
 لقب مشهور تر ای مرد دانا بخوانی بیگانه سنجانه هرجا
 بخواند هر که این کتب از دل شاد بکاتب برساند آفرین یاد

6b It has on fol. 70 r. and v. the following Pers. colophon :

کاتب الحروف منشی موسی یزدی برویس سردار کوهنی فرنکک سیس بندر مبارک سورت
 منشی میرزا قنبر علی کجراتی ولد میرزا جعفر علی کر بلائی بن صالح محمد خات شیرازی بتاریخ
 هفتم محرم الحرام سنه ۱۲۰۵ هجری یک هزار و دو صد و پنج روز جمعه بوقت دوازده ساعت
 صد در را با تمام رسانید

Translation : The writer of the ms., the *Munšī* of MONSIEUR PIERRE DE BRUEYS, the chief of the factory of the French of the blessed port of Surat MUNŠĪ MĪRZĀ QANBAR'ALĪ GUJRĀTĪ, son of MĪRZĀ ĴĀ'AFAR'ALĪ KARBALĀ'ī BIN ŠĀLEḤ MUḤAMMAD KHĀN ŠĪRĀZĪ, completed the *Saddar* on the 7th day of the holy *Muharram* 1205 A.H., on Friday, at 12 o'clock (A.M.) (Cf. Suppl. pers. 199, colophon No. 20).

Suppl. pers. 37 (BLOCHET XLI, 188, p. 154 ; PA 10).

Ms. of the Pahl. *Mēnūk i Xrat* with its Paz. version.

7 Fol. 226 r. has the date in Guj. as follows :

संवत् १७०६ वर्षे मार्गशीर्ष शुद्ध ४ रोज दीन माह फ़ऊअदीन एणि दिन पुस्तक
 महनिउषिर्दनी संक्षा लखीसि ।

i.e. " the version (संक्षा ?) of the book of the (Pahl.) *Mainiūsirda* (MX) is written in the year *Samvat* 1703, the 4th of the bright half of *Mār-gašīrša*, on the day *Dīn*, month *Fraūardīn*."

Suppl. pers. 38 (BLOCHET LI, 196, p. 158).

8 Ms. of the metrical version of *Mēnūk i Xrat* in Pers.

There seems to be no separate colophon. According to BLOCHET (Cat. p. 159) this version was made by a Parsi called DĀRĀB in 1046 A.Y. (1676-77 A.D.). WEST refers to a metrical version made by the well-known *Rivāyat* writer DĀRĀB HORMAZDĪYĀB and his father in 1676, a copy of which is to be found in the Bombay University Library (WEST, SBE. 24, pp. XXIII-XXIV).

DĀRĀB SANJĀNĀ is the author of the poetical version, as is evident from the following *Monājāt* :

در مناجاتِ باری تعالی
 فروهر اشو و ملائک تمام همت هفت امشاسفند تمام
 همه مینوات را و کردات سیهر دوششی برج و اختر زکیوان و مهر
 بدیشات بفرمای ای ارجند که داراب را جمله باری کنند
 چهل و شش فزون سال بر یکزار پس از شاهی یزدگرد شهریار
 چو داراب سنجانه هوشمند بگستاخی این نظمها کرد چند

 شد این نظم مینوخرد را تمام بفروزی آتش و رهرام
 تمت الکتاب مینوخرد-

DĀRĀB gives in the following verses the reason for his metrical version in Pers. :

گفتار اندر نوشتن مینوخرد از پهلوی بخط زند و هندوی
 کنون بشنو این قصه ارجند که مینوخرد هست نامش یزند
 نخستین بیازند بُد این کتاب درون پهلوی دفتری انتخاب
 نیرونگ دهول بد ارجند ز یازند او را نوشته یزند
 نبشت یزند و بمعنی تمام بهندی زیات موبد نیکام
 پس این قصه از دفتر پهلوی بآنده یزند و خط هندوی
 و لیکن نبود لذت این کتاب همه قصه نقر بُد چوت خراب
 ز یاران چون تاکید دیدم بسی خوش آمد مرا نیز این کوشی

Suppl. pers. 39 (BLOCHET VI, 179; P5).

Ms. of the *Vidēvdāt* with its Pahl. version.

BLOCHET (p. 134) states that there is on folio 2 a note (in French) in the handwriting of ANQUETIL as follows :—Ms. of Zoroaster with the Pahlavi translation of the Pazand by Dastur Darab¹ with the superfluous commentaries which disfigure the manuscript of Mancherji.

It has the following Pahl. colophon :

𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀

1. This DASTŪR DĀRĀB BIN SOHRĀB was the teacher of ANQUETIL.

[illegible]

Transcription: *Fraštaft pa drūt u šātīh u rāmišn andar rōč (i) ōhrmazd māh ātur sāl apar 1091 hač šāhūn-šāh yazdākart šahrayār nipišt u dipīr⁸ dēn-bandak mugupat šāhpūr pus (i) mānak pus (i) vahrām har kas kē bē x^ʿānat drūt u āfrīn hač man bandak bavāt har kas kē bē x^ʿānat drūt (u) salām apar man bē kunat. šātān-tan x^ʿēš varzēt ruvān vēhīh andar.*

Translation: Completed in welfare, joy and pleasure on the day *Ōhrmazd*, month *Ātur*, year 1091 from the king of kings *YAZDKART ŠAHRIYĀR*. (The ms. is) written. The copyist (is) the servant of the religion *MŌBAD ŠĀPŪR*, son of *BAHŪM*. May welfare and blessing be (on) anybody who reads (it) from me, the servant. May anybody who reads (it) pronounce (lit. make) welfare and peace on me! He is glad in body who practises his soul in purity.

Then follows a short Pers. colophon:

10b

این کتاب پنجم^۴ بهلوی کاتب الحروف موبد شاپور ابن مانک ابن بهرام موبد سهراب ابن داراب ابن سهراب نوشته است

It gives the names of three other ancestors of the copyist, viz. MŪBĀD SOHRĀB IBN DĀRĀB IBN SOHRĀB.

Ms. of the *Hōm Yašt* with its Pahl. and Skr. versions. The title of the ms. is as follows :

10c

معنی هاونیم هیر بد داراب دستور پان از بهلوی و سسکرت بیرون آورده نبشته است
هر که خواند بدعا داد کند

[illegible]

i.e. " the version of *Hāvanīm* which HĒRBUD DĀRĀB DASTŪR PĀLAN has written after having excerpted it from the Pahl. and Skr. (versions). May anybody who reads it remember (him) with blessing ! "

10d

It has on fol. 75 v. the following Pers. colophon :

تمت تمام شد

این معنی زند اوستا در روز اسبان و ماه مبارک تیر سال اور یکهزار و یکصد و سی
از شهنشاه یزدگرد شهریار نوشته نوشته کترین هیربد شاپور بن مانک نوشت

It says that the ms. was written by HĒRBUD ŠĀPŪR BIN MĀNAK on the 27th day of the 4th month 1130 A.Y. Thus from the title of the ms. and from this colophon it is clear that the ms. is a copy of HĒRBUD DĀRĀB's original ms. made by the scribe HĒRBUD ŠĀPŪR.

Suppl. pers. 41 (BLOCHET LII, 194).

Ms. of the Pers. version of the *Vičārkart i dēnik* (*Važarkart i dīnīk*).

Fol. 1 r. has the following note of ANQUETIL : " Néaesch and other pieces in Zend and Parsi and Indian of the Gujerat, all written in Indian characters, with Modern Persian glosses below Indian words."

11

Fol. 2 r. has the following note :

این کتاب وجرکرد نقلش از کتاب دستور جاماسب گرفته شده

i.e. the ms. is copied from the original of DASTŪR JĀMĀSP. BLOCHET says (p. 157) that this work was translated from Pahlavi into Persian from a ms. brought by the famous DASTŪR JĀMĀSP from Kirmān (or perhaps simply copied from that ms.).

Fol. 42 v. gives the date :

ختم الکتاب بروز مبارک شهریور و ماه مبارک قدیم فروردین سنه یزدگرد ۱۱۱^{۱۴}

i.e. the ms. is completed on the 4th day of the 1st month *Qadīm* 1115 A.Y. Then follows the usual request to the reader :

هر سهوی و خطای بیند بنده را معاف دارد که در طوفان روز ماه دل ترک بود خدا
معاف دارد دعا سلام

i.e. " (The reader) may pardon the servant every mistake or error which he sees (in the ms.), so that on the day (and) month of the deluge (when his) heart becomes -?, God may forgive (him). Prayer and salutation ".

Suppl. pers. 43 (BLOCHET XXIV, 180).

Ms. of the *Xurtak Apastāk* in Guj. characters with the Guj. and interlinear Pers. versions.

Fol. 198 v. has the following Guj. colophon, with its interlinear Pers. translation : 12

શંવત ૧૭૬૫ નાં વરખે રોજ જમીઆદ માહા શહેરવર ચતુતર શુદ્ધ ૧૦ વાર
 વાર દશમ શુદ્ધ ચતુર શહેરવર મે ઝમીદ રોજ વરખે યકમઝાર હફત મદ વનુદ વનુજ સનુત
 શનહી લખતંગ આ. રશતમલ યૂ. ડૂદાલ નવરોજલ તિહિમલ પુરશેદ
 યુરશીદ તેમોરજી નુરોરજી તેમોજી રસ્ટમ મોબ નોસંદે સની
 નરશંગ મોવદ જેશંગ ક પોથી નિઆરશત/તા. ઇચ્છશત માંખનાં શંધાતે
 મેની યેશ નિયશ કતાબ અઇન જીસંક મોબ નરસંક
 ફરિષ્ટી પોતિ પોતાનાં જનં ફરજંદ નિવાશતિ લખીછી. ક પોથીમાં કોઇ બીજનુ
 ડકર કે કતાબ અઇન નોશ્તે હેસ્ટ ફરઝદાન હોદ બરાય હોદ
 હાવુ હાલ નહી જે કોઇ ક પોથી પર હાવુ ફરિ તે જરથુશતની દીનતુ નહી
 ને દીન ઝરતેશ્ટ આં કમંદ દેવો કતાબ અઇન કસ હર ને દાલ દાવો

It says that the ms. is (written) and completed on the 28th day of the 6th month, *Samvut* 1795 by A(NDHĀRŪ RUSŌTAMJĪ), son of the late TRŪTHĀJĪ NAVROJĪ TĪHIMŪL KHURSED NARSANG MOBED JESANG for his descendants, that none else has any right to it, and if any one else claims it, he is not of the religion of Zoroaster.

Suppl. pers. 44 (BLOCHET LVIII, 195).

Ms. of the *Jāmāsp Nāma*.

Fol. 102 r. has the following Pers. colophon : 13

نسخه جاماسپی بتاريخ بیست و چهارم ماه رجب سنه ۱۱۷۴ در بندر سورت تمام شد بابت
 سرکار سنور صاحب فیض رسان سنور اکتیل دویرون سلمه ربه فرانسیس

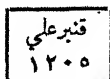
It says that the ms. was completed on the 24th of the month of *Rājab* 1174 A.H. in Surat for the gracious Frenchman SEIGNEUR ANQUETIL DU PERRON. May God preserve him!

Suppl. pers. 45 (BLOCHET LVII, 198).

Ms. of the *Artāk Vīrāz Nāmak* in Pers. verse.

The second fly-leaf has: ویراف نامه اینکه میرزا قمبرعلی منشی نوشته . It has his

seal



14 Fol. 54 v. has the following Pers. colophon:

تصنیف دستور زرتشت بهرام بتاریخ یازدهم شهر صفر المظفر ختم الله بالخیر و الظفر سنه
۱۲۰۸ هجری یوم چهارشنبه نسخه ارداویراف نامه اتمام رسید کاتب حقیر فقیر میرزا قمبرعلی
کجراتی ولد میرزا جعفرعلی بن صالح محمدخان شیرازی منشی سردار صاحب دالا (؟ علا) مرتبت موشر
بروئیس سردار کوئهی ذات فرنگیان بندر مبارک سورت از شفقت سردار صاحب این احقیر را
نوکر سرکار ذات فرنگیان نموده اند

Translation: The composition of DASTŪR ZARTUŠT BAHRĀM — the book of *Ardā Vīrāf Nāma* — was completed on the 11th of the month of victorious *Safr*, — may God end it in abundance and victory — the *Hijrī* year 1208, on Wednesday. The writer is humble and poor MĪRZĀ QAMBAR'ĀLĪ GUJRĀTĪ, son of MĪRZĀ JA'AFAR'ĀLĪ BIN ŠĀLEḤ MUḤAMMAD KHĀN ŠĪRĀZĪ, the MUNŠĪ (scribe) of the SARDĀR ŠĀHEB of exalted position (علا مرتبت) MONSIEUR BRUYES, the chief of the factory of the French of the blessed port of Surat. This most humble (person) was appointed servant of the French government through the indulgence of the SARDĀR ŠĀHEB.

Suppl. pers. 47 (BLOCHET LXVII, 202).

ANQUETIL calls this ms. the *Old Rivāyet*, No. XV. In 8° of 282 folios (564 pages) comprising the lacunae.

Ms. of the *Artāk Vīrāz Nāmak* in Pers. prose¹.

15a Fol. 54 r. has the date:

تمام الكتاب ویراف نامه از تاریخ نخستین خرداد ماه قدیم رسید
3rd month *Qadīm*.

1. It seems that this manuscript is a copy made in 954 A.Y. from the copy of the *Ardā Vīrāf Nāma* which accompanied the letter from Persia brought by KAMA ASA in A.Y. 866 (a, below No. 75 b and HODIVALA p. 311). (M. P. KHAREGHAT).

Ms. of the *Xšnūman i darūn i Sīrūz* and *Fravardīān*.

15d Fol. 160 r. has the following Pers. colophon :

نوشتم من دین بنده زراتشت جاماسب شاپور خشنومن درون سی روز و فروردیان تا
دستوران و موبدان و هیربدان ملک هندوستان خوانند و کار فرمایند و من نیز هم بهره باشم
فی یزدان کام باد.

Translation : I, the servant of the religion ZARĀTUŠT JĀMĀSB ŠĀPŪR, have written the *Xšnūman i darūn i Sīrūz* and *Farvardīān*, so that the *Dastūrs* and *Mōbads* and *Herbuds* of the land of India read and make use of it, and I may also be the partaker (of the reward) with (them). May it be according to the will of God!

Ms. of the letters of the *Dastūrs* of Persia addressed to the *Dastūrs* of India.

15e Fol. 206 has the name of the copyist :

تمت تمام شد کاتب الحروف فقیر الحقیر بنده دین مازدیسنان برزو ابن قوام الدین کیقباد
ابن هرمزیار لقب سنجنان و هرکه این خوانند یا آموزاد برین بنده آفرین ها برساند
هر که خواند دعاء طمع دارم زآنکه از لطف ایزد امیدوارم

Translation : (The ms.) is completed. The writer of the ms. is the poor, humble servant of the religion of the *Mazda*-worshippers BARZŪ IBN QAVĀM-UD-DĪN IBN KAIQOBĀD IBN HORMAZIYĀR, surnamed SANJĀNĀN. Every one who reads or learns this, should pour blessings on this servant of the religion.

(From) everybody, who reads (this) I am longing for (his) good wishes, because I am hopeful of the generosity of God.

Suppl. pers. 48 (BLOCHET LXVIII, 199).

ANQUETIL calls this ms. Collection of Persian works.

Ms. of the *Zartušt Nāma*.

16a Fol. 38 v. has the following Pers. colophon :

¹ فرجید پدرود شادی و رامشی اندر روز مبارک رام باه همايون آدر يارسی سنه سال
اور (ا) یک هزار و صد و سه از شاهنشاه یزدجرد شهریار ساسان تخته شهرستان خجسته هندوستان

1. From فرجید upto الحیر is the wording of the original colophon in colophon No. 21, Suppl. pers. 200 (fol. 99 r.), from which this ms. has been copied. The whole of this ms. Suppl. pers. 48 was copied by NŪR BĒZ, librarian of the last Subedar of Ahmedabad (s. the final colophon of this ms. No. 16 k and BLOCHET, p. 103).

در شهر صورت نیشتم این کتاب زرتشت یغمبر صاحب کاتب الحروف من دین بنده فقیر حقیر
پُرده رستم این مانک این داراب این هوشنگ این نرسنگ این سایر این خورشید این اکوز
لقبه سنجانه فرستار آتش ورهرا هر که خواند دعا و آفرین و انوشه روانی رساند نویسانده
اصل این کتاب بهدین داراب بن جیوا این چاندجی بن مانک قلمی شد اگر خطای جایی رفته
باشد برای خدا لغو سازند از جانب این بنده بجای یک دعا برسد تمم بالخیر الخیر.

من نوشتم صرف کردم روزگار من تمام این بماند یادگار
نوشته بماند سیاه بر سفید نویسنده را نیست فردا امید
نوشته بماند بخط سیاه نویسنده گردد بخاک تباہ
تمت تمام شد

ایضاً نقل این کتاب بموجب فرموده سنور صاحب فیض‌رسان انکتیل دوپرون برادر
صاحب کوتهی فراسیس بتاریخ بیست و دوم شهر ربیع الثانی سنه ۱۱۷۴ در بندر صورت نقل
برداشته شد.

Translation: Completed in welfare and joy and pleasure on the blessed day *Rām*, in the blessed month *Ādar*, *Pārsī* year 1103 from the king of kings *YAZDĀRD ŠAHRIYĀR* of the lineage of *Sāsān* in the land of blessed India, in the city of *Surat*. I have written this book of *Zartušt Paīyambar* (prophet) *Šāhib*. The writer of the ms. am I, the servant of the religion, poor, humble and helpless? (پُرده) *RUSTAM IBN MĀNAK IBN DĀRĀB IBN HŪŠANG IBN NĀRSANG IBN SĀIR IBN X^{VAR}ŠĒD IBN NĀGŪZ*³ surnamed *SANJĀNA*, the servant of the *Varharām* (*Bahrām*) Fire. Everybody who reads it, should cause good wishes and blessings and immortality of the soul to reach (me). *BEHDĪN DĀRĀB BIN JĪVĀ IBN ČANDĪ BIN MĀNAK* caused the original of this book to be written. It has been written. If a mistake has crept into it, they should pardon it for the sake of God. (May hundred thousand good wishes) reach him instead of one good wish from this servant! Completed in abundance.

Verses: I have written and spent my life (on it). I will not remain, but this will remain as (my) memento. What is written remains as black on white, but the writer has no hope for the morrow. What is written will last in black script, but the writer will be reduced to dust. It has been fully completed.

Again, a copy of this book is made according to the order of Seigneur *Šāhib*, generous *ANQUETIL DU PERRON*, the brother of the

1. In colophon No. 21, Suppl. pers. 200, the word is سهو.—2. The words هزار دعا which occur in colophon No. 21 seem to have been omitted in this copy by oversight. — 3. ناکوز is a defective orthography for اکوز.

head of the factory of the French on the 22nd of *Rabī' al Thānī*, year 1174 (A.H.) in the port of Surat.

Ms. of the *Artāk Vīrāz Nāmak*.

16b Fol. 71 r. has the following original Pers. colophon :

فرجید بدرد شادی و رامشنی اندر روز مبارک میتو ایران و بماء مبارک فرواردین
یارسی سنه سال اور یکهزار و صد و چهار از شاهنشاه یزد کرد شهریار ساسان تخته نبستم این
کتاب اردای ویراف کاتب الحروف من دین بنده رستم ابن مالک ابن داراب ابن هوشنگ
لقبه سنجانه فرستار اتش وره رام هر که خواند دعا و آفرین و انوشه روانی رساند بران آفرین مط

ختم شد قصه اردای ویراف ز چشمهای زردشت دل صاف
تتم تمام شد کار من نظام شد کتاب اردای ویراف از تصنیف زردشت بهرام
نوشته بماء سیه بر سفید نویسنده را نیست فردا امید
نوشته بماء سیاه بخط سیاه نویسنده گردد بخاک تپاه
من نوشتم صرف کردم روزگار من نمانم این بماء یاغدار

بموجب فرموده سنور صاحب انکتیل دویرون بتاریخ پنجم شهر جمادی الاخر سنه
۱۱۷۴ تمام شد

Translation: Completed in welfare, joy and pleasure on the blessed day *Mēnū Anērān* and in the blessed month *Fravardīn*, *Parsē* year 1104 from the king of kings YAZDGERD ŠAHRİYĀR of the lineage of SĀSĀN. I have written this book of *Ardāe Vīrāf*. The writer of the ms. am I, the servant of the religion, RUSTAM IBN MĀNAK IBN DĀRĀB IBN HŌŠANG, surnamed SANJĀNA, servant of the *Varharām* Fire. Everybody, who reads it, should cause good wishes, blessings and immortality of the soul to reach (him). (They should pronounce) blessings on him.

Ms. of the *Zartušt Nāma*.

16c Fol. 93 r. has the following Pers. colophon :

فرخنده بروز (فرجید بدرد sig. for شادی و رامشنی بروز باد بماء ابان سال
اور هزار هشت از شاهنشا ایزد جرد شهریار ساسان تهتم (تخته) ایران (کاتب) الحروف
من بنده هیربد فرامرز بن جمشید بن رانانا قام الدین بتاریخ ۲۴ شهر ربیع الاول سنه ایضا
بموجب فرموده سنور صاحب فیضسان انکتیل یرون برادر خورد سردار کوهی بندر سورت
فراسیس بتاریخ دوم شهر جمادی الاول سنه ۱۱۷۴ تحریر یافت^۱

1. The original colophon seems to end with the word قام الدین. The date 24 *Rabī' al Awwal* is unconnected, and probably some words have been omitted. It may be the date of the beginning of this copy or perhaps the date of the order.

Translation: Completed in welfare, joy and pleasure on the day Bād (22nd) in the month Ābān, year 1008 from the king of kings YAZD-ĪJARD ŠAHRİYĀR of the Iranian lineage of SĀSĀN. (The writer of) the ms. am I, the servant HĒRBUD FARĀMURZ BIN ĴAMŠED BIN RĀNNĀNĀ QĀM-UD-DĪN. (A copy of this ms. was begun) on the 24th of the month of Rabi'ul-aval year... also by the order of SEIGNEUR ŠĀHIB, generous ANQUETIL [DU] PERRON, younger brother of the chief of the French factory of the port of Surat. It was written on the 2nd of the month of Ĵamādī-ul-aval, year 1174.

Fol. 102 r. has the following Pers. colophon :

16d

حسب الاشارات سنور انکتیل یرون برادر صاحب کوئهی فراسیس در بندر سورت
بتاریخ دوم شهر جدای الاول سنه ۱۱۷۴ نگارش پذیرفت

Translation: It was written in conformity to the hint of SEIGNEUR ANQUETIL [DU] PERRON, brother of the master of the factory of the French in the port of Surat, on the 2nd of the month of Ĵamādī-ul-aval, year 1174.

Ms. of the *Ulamā i Islām*.

Fol. 107 r. has the following Pers. colophon :

16e

تمت تمام شد کتاب علمای اسلام موافق فرموده سنور صاحب فیض بخش انکتیل یرون
برادر خورد سردار کوئهی بندر سورت فراسیس بتاریخ روز دو شنبه ششم شهر جدای الاول
سنه ۱۱۷۴ ترقیم یافت

Translation: The book of the *Ulamā i Islām* has been completed. It has been written according to the order of SEIGNEUR ŠĀHIB, generous ANQUETIL [DU] PERRON, younger brother of the head of the French factory of the port of Surat, on Monday the 6th day of Ĵamādī-ul-aval, year 1174.

Ms. of a letter addressed to DASTŪRS KĀVUS and DĀRĀB by the DASTŪRS of Kirmān.

Fol. 111 r. has the date of the ms.:

16f

تمام شد از موافق فرموده سنور انکتیل یرون بتاریخ یازدهم شهر جدای الاول
سنه ۱۱۷۴ رقم یافت

Translation: It has been completed. It has been written in accordance with the order of SEIGNEUR ANQUETIL [DU] PERRON on the 11th of the month of Ĵamādī-ul-aval, year 1174.

Ms. of the metrical version of the *Saddar*.

16g Fol. 114 r. gives the Parsi date as follows :

بتاریخ فوت ملک یزدجرد که در دامن خویشتن پاک کرد
همی از در حید و شصت و چار سفندار مد ماه ای کامگار
ششم روز آن روز خورداد بود کزین نظم جان و خرد شاد بود¹

The Mohammedan date is given as follows :

ده و چهار بود از محرم که من شتر کرد تاریخ آن در سخن²
بروز یکشنبه چهاردهم ۱۴ شهر ربیع الاخر سنه ۱۱۷۴ تمام شد

i.e. "Completed on Sunday, the 14th of *Rabi'-al-ākhar* 1174 A.H."

Ms. of the *Kiṣṣa i Sanjān*.

16h Fol. 166 v. gives the date as follows :

بموجب گفته سنور صاحب فیض سان انکتیل پرون برادر خورد سردار کوتهی بندر
سورت فراسبس بتاریخ پنجم شهر جمادی الاول سنه ۱۱۷۴ ترقیم یافت

Translation : (The ms.) was written according to the verbal order of SEIGNEUR ŠAHIB, generous ANQUETIL [DU] PERRON, younger brother of the chief of the French factory of the port of Surat, on the 5th of the month of *Ĵamādi-ul-aval*, year 1174.

Ms. of the *Ĵāmāsp Nāma*.

16k Fol. 233 v. has the following Pers. colophon :

بتاریخ بیست و سیوم روز شنبه بوقت دو بهر سنه ۱۱۷۴ سرکار سنور انکتیل دوپرون
در بندر سورت باختمام رسید کاتب الحروف نور یک احمد آبادی تمام کرده شد.

Translation : (The ms.) was completed on the 23rd, on Saturday, at noon, year 1174, for SARKĀR SEIGNEUR ANQUETIL [DU] PERRON in the port of Surat. The writer of the ms. is NŪR BĒG AHMADĀBĀDĪ. It has been completed.

Suppl. pers. 49 (BLOCHET XVIII, 186, p. 149).

Ms. of the *Ōhrmazd Yašt*.

1. For the last two verses, s. Suppl. pers. 35, colophon No. 5, and p. 10, note *. — 2. S. *ibid*.

There is a geographical note at the end of the colophon as follows:

یس دو پرکنه سرکار سورت - همیودند یارچول طرف مشرک دریا چوراصی طرف
مغرب حلا (حالا) بیست [سال است] که کنیم (کمینی ؟) همه گرفتند

i.e. "There were two *paragnas* of the Surat district, *Pārčūl* situated to the east of the sea and *Čōraṣī* to its west. Now it is twenty years since the Company has seized them"; comp. M. 14, colophon No. 31 c.

Suppl. pers. 50 (BLOCHET XXIII, 187, p. 152).

Ms. of the *Rivāyat* of KĀMDĪN ŠĀPŪR BHARŪĪ.

- 18a** Fol. 51 v. — 52 r. has the following short note giving the name of the ms.:

و در شهر بروج این روایت بابت کامدین ابن شاهپور بروچی نوشته شده

i.e. "And this *Rivāyat* relating to KĀMDĪN IBN ŠĀPŪR BHARŪĪ has been written in Broach."

Ms. of the glossary of difficult Pers. words occurring in the *Šāh Nāma*.

- 18b** Fol. 75 v. has the date of the ms. as follows:

تمت تمام شد تحریر فی التاريخ پنجم ماه شهر شعبان المعظم سنه یکهزار و یکصد
و هفتاد و سه از هجری نبوی صلی الله علیه وسلم و اله و اصحابه و بالوک و تسلیم

Translation: The ms. was completed on the 5th of the month of *Sa'bān*, year 1173 from the *Hijra* of the Prophet. May God bless him, and may he be safe, as well as his posterity and his companions and his apostle, and may there be health!

Suppl. pers. 51 (BLOCHET XXVIII, p. 170).

Ms. of the *Xurtak Apastāk*.

ANQUETIL calls this ms. "the *Small Rivāyat*."

- 19a** Fol. 28 a has the same colophon as colophon No. 15 d in Suppl. pers. 47 (fol. 160 r.). The name جاماسب is written here جاماس (i.e. جاماس)

Ms. of the metrical version of the *Saddar* etc.

- 19b** Fol. 87 b has the following Pers. colophon:

فرجبد بد رود شادی و رامشنی اندر روز فرخنده خورشید بپناه اسرداد بسال اور یکهزار
نود پنج از شاهنشاه یزدگر شهریار از تخته ساسان و این کتاب صد در نظم بنشتم اندر هند بلده

چکرات در قصه : اوستا و زند خسنومن^۱ است و دیگر مذکور روایت و (سیروز in margin)
رفتون آفرینگان و آفرین نوشته است اندر هند بلده چکرات قصه (ضربه sic) صورت و هر که
خواند آفرین و انوشه روانی بر کاتب برساند و نویسنده این کتاب هیربد زاده روستم بن بهرام
بن هیربد داراب بن اوستا شهراب بن کرتبان مکانی هیربد ماناک بن هیربد یسوتن لقبه سنجانه
از نصل موبد نیریوسنگ دهل

یابند در وی چوانغز (لخز؟) خطا - مرا بسد نکوبد براه خدا
نوشته بماند سیه بر سفید - نویسنده را نیست فردا امید
نوشته بماند بخط سیاه - نویسنده گردد بخاک تباہ

Translation: Completed in welfare, joy and pleasure on the auspicious day *X^varšēd*, in the month *Amurdād*, in the year 1095 from the king of kings *YAZDGARD ŠAHRİYĀR* from the lineage of *SĀSĀN*. And I have written this book of *Šaddar Naẓm* in India, in the province of Gujarat, in the town...[There is] *Avesta* and *Zand* (and) *Xašnūman*, and secondly, the above-mentioned *Rivāyat* and (*Sirūz*,) *Itaftvan*, *Āfrīngān* and *Āfrīn* are written in India, in the province of Gujarat, in the town of Surat. Everybody who reads it should cause blessings and immortality of the soul to reach the writer. And the writer of this book is *HĒRBUD*-born *RUSTAM BIN BAHRĀM BIN HĒRBUD DĀRĀB BIN ŪSTĀ SOHRĀB BIN Garotmān*-residing *HĒRBUD MĀNAK BIN HĒRBUD PESŌTAN*, surnamed *SANJĀNA*, from the lineage (better نسـل) of *MŌBAD NĒRYŌSANG DAHVĀL*.

Verses: If they find that an error has crept into this, they should not speak ill of me following the path of (or for the sake of) God. (For the translation of the other two verses, cf. Suppl. pers. 48, colophon No. 16 a).

Ms. of the Guj. Index to the subject-matter of the *Rivāyat* of *KĀMDĪN ŠĀPŪR* of Cambay.

Fol. 93 a gives the date of the ms.:

19c

संवत् १७८२ वर्षे रोज ८ माह ५ ग्राह उज्जिरन ईश्रि दैन केताय श्री ईराननी आग्रह
आ. कामदीन शापूर षंभाईती तेह केतायनी प्रेस्त दर्शासि.

i.e. " (In) the year *Samvat* 1782, the 9th day, the 5th month, *Gāh Ujīran*, on this day the index of the book (called) " matters pertaining to *Šrī Irān* (brought by) *A(NDHTĀRŪ) KĀMDĪN ŠĀPŪR KHAMBHĀITĪ* " is written."

Ms. of the letter of *BAHRĀM DASTŪR MĀHVINDĀD* to the *Dastūrs* of India.

19d Fol. 269 has the following Pahl. colophon with interlinear Pers. reading:

𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 فرجبد فه درود شاده و فرخه و رامشني اندر
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 روز وره رام و ماه مهر فيروزكر و سال هزار و پنجاه
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 دو يزدكر شهر ياران واجه به او ي خسروي
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 پرويز شاهان اورمزدان يعني هرمزد نوشيروان من دين بنده بهرام
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 دستور ماونداد دستور رستم دستور نوشيروان تركابادي
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 اج بهر دستوران کشور هندوستان بلاد اج بروج
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 و سورت نوساري كجايد كه تا صد و پنجاه سالان فه
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 اشايه و كرفه منشته هودينه ياك و يادياوه كار فرمايند
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 و خداورزي آن بنده را خاكسار دهند اميد كه انجين
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 دستوران ديار هندوستان هميشه او هوف فرجاي او هوف فرجامي
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 شادمانی او شادمانی و همت منشتی سپاداري او سپاداري
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 آباده او آباده راده او راده ربا فرمايه او تپانكه
 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀
 او تپانكه فه كامه اورمزد امشافتندان رسند و بند

Transcription: *Fražast pa drūt u šātīh u farroṣ'ih u rāmišnīh andar rōč i varhrām māk mihr pērōžkar sāl i hazār pančāh u dō yazdēkart i šahrīyārān nāfak bē ō i husrav i šāhān [-šāh] ōhrmazdān man dēn-bandak bahrām i dastowar māhwindāt dastowar rōstahm*

1. Thus for 𐬵𐬀𐬵𐬀. — 2. Thus for 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀

dastowar anōšak-ruvān turkūpātik hač bahr i dastowarān i kišcar i hinduyān bilād i hač barūc u sūrat u nōšārīk kambāitak kē tūk 150 sālān pa ahrāšdih u karpak-mēnišnīh hudēnīh u pākīh [u] pātyāvīh kār framāyēnd u xʼatāymurzi(k) [i] ān bandak i xāksār (i) dahand omēt ku hanjāman i dastowarān i dayār i hindustān hamīšak (ō) xūp-frajamīh ō xūp-frajamīh šātmānīh ō šātmānīh vahuman-mēnišnīh spāsdārīh ō spāsdārīh āpātīh ō āpātīh rātīh ō rātīh ruwāk-framānīh ō tuvānakīh ō tuvānakīh pa kāmāk i ōhrmazd u amahrspandān rasand u bānd.

Translation: Completed in welfare and joy and auspiciousness and pleasure on the day *Bahrām*, month victorious *Mīhr*, year 1052 of YAZDKART, son of ŠAHRIYĀR, descendant of his Majesty XUSRŌ, the king of kings, son of HORMAZD. I, the servant of the religion BAHRĀM, (son) of DASTŪR MĀRVINDĀD DASTŪR RUSTAM DASTŪR NŌŠIRVĀN of TURKĀBĀD, (have written) for the *Dastūrs* of the land of the Hindus, from the cities of Broach, and Surat, and Navasari, and Cambay. And may they make use of it for one hundred and fifty years in purity and in the thought of virtuous deeds, in good religiousness and purity and purification, and may they procure for (lit. give) this humble servant forgiveness from God! (I entertain this) hope, that the assembly of the *Dastūrs* of the country of India may always reach (i.e. advance) from good end to good end (i.e. happiness and prosperity), from joyfulness to joyfulness, from good thinking (to good thinking), from thankfulness to thankfulness, from prosperity to prosperity, from charity to charity, from authority (to authority — lit. being one whose orders are current, i.e. are being obeyed), from power to power, towards the will of the *Yazats* and *Amšāspands*, and that they may be so.

Ms. of the matters relating to the *Dastūrs* of *Turkābād*.

P. 276 has the following Pers. colophon:

19e

تمام شد این نسخه از بابت دستوران ترکابادی بروز فرخ زامباد ایزد امشاسفند و بهاء مبارک بهمن امشاسفند و سال بر یک هزار پنجاه و پنج از یزد جردیه و راقم الحروف هیربد رستم خورشید اسفندیار رستم ساکن نوساری و در بندر سورت تحریر یافت هر که خواند دعا رساند

Translation: This book about the matters pertaining to the *Dastūrs* of *Turkābād* is completed on the auspicious day *Zamyād Yazad Amšāsfañd* and in the blessed month *Bahman Amšāsfañd* and the year 1055 *Yazdĵardī*. And the writer of the ms. is HĒRBUD RUSTAM XʷABŠĒD ISFANDIYĀR RUSTAM, resident of Navsari. And it was completed in the port of Surat. Everybody, who reads it, should cause good wishes to reach (the writer).

ŠAHRIYĀR. HĒRBUD DĀRĀB, son of FARĀMURZ wrote this book. I hope from everyone who reads this book, that he may cause welfare to reach its writer, and may recite a *Patūt* over me after (my) departure from this world. May he become of joyful body! May it be good! May it be thus! May the good religion of the *Mazda*-worshippers be victorious!

Suppl. pers. 1079 (BLOCHET III, 175, p. 133).

Ms. of the *Vidēvdāt Sāda* written by DASTŪR DĀRĀB PAHLAN in 1104 A. Y.; presented to the National Library of Paris by TEHMURAS DINSHAWJI ANKLESARIA of Bombay, February 1st, 1887.

The following is a copy of Mr. ANKLESARIA's letter, accompanying the ms.:

Bombay, Fort, Fort Printing Press,
February 1st, 1887.

To

The Superintendent,
NATIONAL LIBRARY, PARIS.

Dear Sir,

I have in my Library a MS. of Vendidad Sade written by the hands of Dastur Darab Pahlān whom I believe to have been the teacher of Anquetil Duperron.¹ As everything connected with the history of Anquetil is particularly valuable to French scholars I beg to present the National Library with that MS. which I send to you through Prof. J. Darmesteter.²

Believe me, Dear Sir,
Yours faithfully,

TEHMURAS DINSHAWJI ANKALESARIA.

Fol. 337 r. has the following Pers. colophon :

23a

فرجید [د] رود شادی و رامشنی اندر روز فرخنده کواد و ماه هایون سفند ارمدم
امشاسفند سال اور یک هزار یکصد و چهار از شاهنشاه یزدگر سهریار این کتاب جُددبوداد
اتمامید کاتب الحروف اوستای دین بنده هیربد داراب دستور یالن این فریدون در قصبه
نوساری نوشته شد

1. BLOCHET; but this is a mistake. That teacher was DĀRĀB RIN SOHRĀB, the copyist of Suppl. pers. 49 (fol. 57 v.), colophons Nos. 17 a and 17 b; cf. MLLER. D. MENANT's paper on DASTUR DARAB. — 2. cf. M. D. MENANT, *Observations sur deux manuscrits orientaux de la Bibliothèque Nationale*, Paris 1913, p. 13, note 1.

कुभरजी बेन पेसीतनजी डोशाजी चुडीगरे लखावां ॥ धरखुरदार उंमरदशज एरवाद शोहोरावजी
 ऐ० केरशास्पजी ऐ० नरसंग ऐ० अस्पाल डा० बहमंननि बखसंद आपेउ । जे कोइ ए पूसनाकिं
 पडि ईआ पडावि तेमां श्री ओरमजदशी बिहिष्ट पांमि श्री दादार पाक परवरदेगारनां करमथी
 उंमेदवार छउं जे कोऐ ऐ केताब देखी खुशी थइ आकर्शन करि तेहेनि खुदाइताला हमेशे खुशी
 राखि खानभावाद करि श्री दादार पाक ऐ केताब लखावनारनु देल ताज करी बा मोराद राखि
 तनदरुसतीवाद नेकीवाद खूबवाद ऐदुनवाद जि कोइ ऐ केताब पहिडि तिहिमां लखावनारनि
 हंम विहिष्ट पुहुचि ॥ ¹ ۱۲۸۵۰۰۲۴۵۵۰۰

Translation: In the year *Samvat* 1791, *Śāka* 1657, the current (year), on the 22nd day *Śrī Gavād Īajda*, of the blessed month *Śrī Aspindārmad*, the 23rd of the month of *Jamāmdīaval*, on Tuesday the 11th of the dark half of (the month) of *Āso*; to-day here in the town of *Nāgamandāl*, during the victorious reign of the world-protecting Emperor *Śrī Māmhāsmūd Šāh*, the governor of the district (सरकार) of *Surat* being *Khān Śrī Navāb Tekbegkhān*, in the town of *Nuśārī* under the judgeship of the *Kāji Śrī Šikh Aibāddīnji*, at this period this book of the *Jand Vandidād* is completed here at an auspicious time. The writer is the humblest friend of the religion, the devout *E(rvad) Dārābji*, (son of) the late (lit. residing in the *Garothmān*) *Dastūr Pāhālānji E(rvad) Fardunji*; and he who caused it to be written is the renowned (and) fortunate friend of the religion, the devout *Bendīn Śrī Pā(rsi) Ratanji*, (son of) the late *Dārābji* (son of) the late *Krārji Ben Pesītanji Došāji Čuṇigar*; he has presented it to happy, long lived *Ervad Šohorābji E(rvad) Kerāšpji E(rvad) Narsang E(rvat) Aspāl (Ustā) Bahman*. He who reads this book, or causes it to be read, may obtain Heaven from *Śrī Ormūd!* I base my hope on the generosity of *Śrī* holy Creator and Preserver that, exalted God will always keep him delighted and of prosperous family, who seeing this book and rejoicing over it offers benedictions. May *Śrī* holy Creator keep the heart of (the man), who has caused this book to be written fresh and of accomplished desires! May there be bodily health! May there be goodness! May it be good! May this so happen! May he who recites this book, share heaven with him who has caused it to be written. "I renounce the demons."

Suppl. pers. 1186 (BLOCHET XXXI, 190, p. 155).

Ms. of the Pahl. *Škand Vīmānīk Vičār* (*Šikand Gumānīk Vičār*) with the Paz. version.

1. The opening words of Y, 12, 1.

Suppl. pers. 1193 (FLOCHET LXVI, 206).

Ms. of the *Rivāyat* called *Dīn Xerad* in Pers. verse.

The ms. belonged to JAMSHEDJI MERWANJI ANTIA of Bombay. It was presented by him to PROFESSOR J. DARMESTETER. 11/2/87.

Fol. 79 r. has the date and fol. 79 v. the name of the copyist as 25a follows:

که در انجام یاری داد مارا	سیاس شکر بسیایات خدا را
ز من انجام شد این نغز گفتار	بروز بهمن و ماه سیندار
گذشته بود که نهادم من این کسج	هزار صد سنه با پنجه و پنج
که افتاده سخن بردم بکرسی ¹	سنه غنّه گذشته بدر پرسی
شد این نبوع نور دین سر انجام	بیوم الاربعاء از لطف علام
حسابی بیشک شبهه دو هفته	ز شوال الحکرم بود رفته
...
بنادانستی محوش نسازد	فهمیده کسی سهوش نسازد
بفرز آفرین از دل رساند	هرات بهدین و موبد کین بخواند
برو از نیکنامات آفرین باد	کند هر کس بنیکی نام من یاد
کتابم را نمودم دین خرد نام	بفضل حق چو شد گفتار انجام

Translation: Thanksgiving and thanks to unfathomable God, who gave us help in the end. This excellently speaking (نغز گفتار) book is completed by me on the day *Bahman* and the month *Spandār-mad*; the year 1155 had (nearly) passed away, when I laid down this treasure. [If] thou askest, the year 1155 (غنّه) had passed over the pearl when the words had fallen (i.e. are written). I carried (them) to the empyrean heaven. On Wednesday, by the generosity of Omniscient (God) "the spring of the light of religion" was completed. Two weeks had passed away from the noble month of *Saval* according to my calculation without doubt (and) suspicion. ... If a person does not understand, he should not make errors (i.e. erroneous emendations) in it; he should not efface it through lack of knowledge. Every *Behdīn* and *Mōbad* who reads it should cause hearty blessings to reach Fīrūz. May praises from famous men be on everybody who remembers my name in

1. Cf. MOHL, *Shvīnāma*, I.

اول از بالای کرسی بر زمین آمد سخن او دگر بار از زمینش برد بر کرسی نشاند

i.e. "First the word came down on the earth from the height of the empyrean heaven, then (lit. for the second time) he carried it from the earth and placed it on the empyrean heaven."

goodness! When (this) speech came to an end by the excellence of True (God), I called my book *Dīn Xerad* (i.e. Wisdom of the religion).

Ms. of the *Bun-Xerad*.

25b Fol. 83 r. has the following Pers. colophon:

تحریر یافت این کتاب مسمی بن خرد یوم امرداد (۱) مسافند دیماه قدیم سنه ۱۱۰۸
بدست اجوج لقبه نامدار

i.e. the ms. called *Bun-Xerad* was completed on the 7th day of the 10th month *Qadīm* 1108 A.Y. by AġŪJ, surnamed NĀMDĀR.

Suppl. pers. 1669 (BLOCHET XLII, BURNOURF's Collection No. 6, WEST PB 6).

Ms. of the *Mēnūk ī Xrat* with its Skr. version.

26a Fol. 178 v. has the following Pers. colophon:

تمام شد این کتاب مینو خرد با معنی سنسکرت کتاب الحروف من دین بنده موبدزاده
موبد ایدل ولده جشید بن مانک بن بهرام لقب سنجانه بروز مبارک خورشید ایزد بهماه فرخته
تشر تیر ایزد سنه ۱۱۹۸ سال اور یک هزار و یکصد و نود و هشت از شاهنشاه یزد کرد شهریار
و نویسانده این کتاب بهدین مازدیسنی نیکنام نیک نیت نیک خصلت عالی همت راست گفتار دین
دوست و غربا پرور سخا دل بنور طالع سیث دین شاهجی ولده ایدلجی نویسانده هر که خواند
دعا آفرین برکاتب و نویسانده رساند و این نقل از کتاب اصل در خانه دستور کاوس ولد
دستور بهیکهاجی ساکن بندر مبارک سورت و دران دستخط بدست دستور جشید ولد دستور
جاماسب ابن هربد آسا بن فریدون ساکن تصبه نوساری بروز مبارک هورمزد ماه خجسته آبان
تحریر نمود سال ۱۱۵۰ یک هزار یکصد و پنجاه از شاهنشاه یزد کرد شهریار ساسان نخبه
دران سال نوشته بود ازان کتاب نقل نمودیم یزدان امشاسفندان کام باد.

Translation: This book of *Mēnū Xrad* with the Sanskrit version is completed. The writer of the ms. am I, the servant of the religion MÖBAD-born MÖBAD ĒDAL, son of JĀMŠĒD BIN MĀNAK BIN BĀHRĀM, surnamed SANJĀNĀ. On the blessed day *X'aršēd Izad*, in the auspicious month *Tištār Tir Izad*, year 1198 from the king of kings YAZDGARD ŠAHRIYĀR (the book is completed). And he who has caused this book to be written is the *Mazda*-worshipping BEHDĪN, of good name, of good intention, of good character (and) high resolve, truth-speaking, friend of the religion, patron of the poor, generous-hearted, of bright fortune SĒTH DĪNŠĀHJĪ, son of ĒDALJĪ. Everybody, who reads it, should cause good wishes and blessings to reach the writer and him,

who has caused this to be written. And this copy is from the original book (ms.) (which was) in the house of DASTŪR KĀVUS, son of DASTŪR BĪKHĀJĪ, resident of the blessed port of Surat. And in that the hand-writing was in the hand of DASTŪR ĪJAMŠĒD, son of DASTŪR ĪJAMĀSP IBN HĒRBUD ĀSĀ BIN FARĒDŪN, resident of the town of Navsari. It was completed on the blessed day *Hormazd* of the blessed month *Ābān*, year 1150, one thousand one hundred and fifty from the king of kings YAZDJĀRD ŠAHRIYĀR of the lineage of SĀSĀN. It was written in that year. We have copied from that book. May it be according to the will of the *Yazats* and *Amšāsands*!

Fol. 179 r. and v. has the following Guj. colophon :

26b

કેતાય મીનોખેરદ શંશકરતની માંડિની શાયેની। પરથમ। રોજ ૧ મયારેક દાદાર હોરમજદ। માહે મયારેક આવાં ઇજદ। શને ૧૧૫૦ ઇઅજદજરદી। કુ શાલમાં। કશમે નોશારીનાં। દસ્તૂર જમશેદજી વલદે દસ્તૂર જામાશપજી કુ. એને આશાજી એન ફરેદુનજી તે હાતની લખેત્રી। તે કેતાયથી અંદરે મયારેક શૂરતમાં। દસ્તૂર કાવશજી વલદે દસ્તૂર બીખાજીનાં ધરમાં હતી તે અશલ કેતાયની। નકલ। શંવત ૧૮૮૫ નાં। શાકે ૧૭૫૦ નાં। પોશ શુદી ૫ વાર શનેહ તારીખ ૩ માહે રજબ શને ૧૨૪૪ હેજરી। તથા રોજ ૧૧ ખોરશેદ ઇજદ। માહા ૪ તીર ઇજદ। શને ૧૧૯૮ ઇઅજદજરદી। તથા તારીખ ૧૦ જાંનેવારી શને ૧૮૨૯ અંગરેજી। કુ દાડે। કુ કેતાય મીનોખેરદ શંશકરતની માંડિની શાયે નકલ તમોમ થામ ૧૦ કુ કેતાયનો લખાવનાર બહેદીત માજદીઅશની। નેકનાંમ। નેક નઈઅત। નેક અશલત। આલીહિમત। શખાદેલ। રાસ્ત ગોફતાર। ગોરખા પરવર। દીન દોસ્ત। રોશન તાલે। શેહ સાહેબ શ્રી ૫ શેહ શ્રી દીનશાહજી વલદે કુદલજી એન ધનજીભાઈજી લખાવી ૧૦ ૧૧। કુ કેતાયનો। લખનાર। કમતરીન। દીન। બંદેહ। મોઅદ જદહ। મોમેદ કદલ। એન જમશેદ। એન। માંણુક। એન। બેહેરાંમ। એન। દારાખ। લકમે। શંખણાં ૧૧ જે કોષ્ટ કેતાય પદિ। તે। લખનારને। તથા લખાવનારને। દુઆ આફરીન આદ પોહોચાડે ૧૦૧

Its particulars are the same as those of the above Pers. colophon. It gives also the Hindu, Mohammedan and Christian dates for the present copy, viz. Saturday, *Pok Śud* 5th, *Samvat* 1885; *Śāka* 1750; 3rd *Rajab*; 1244 A.H.; 10th January 1829.

Fol. 182 v. has the following note in French : " This ms. was given by Parsi Maneckjee Cursetjee in December 1841."

Suppl. pers. 1976.

The ms. of the *Vidēvdāt-Sāda* written by HĒRBUD ĪJAMŠETJĪ MĀNAKJĪ UNVĀLĀ of Surat and presented by his grandson HĒRBUD MĀNAKJĪ RUSTAMJĪ UNVĀLĀ to M^{lle}. D. MENANT of Paris in 1914, now in the Bibliothèque Nationale of Paris since 1920.

و زبده . دسده . دسده . دسده . دسده . دسده . دسده . دسده . دسده . دسده .
 دسده . دسده . دسده . دسده . دسده . دسده . دسده . دسده . دسده . دسده .

The first part of the colophon has almost the same wording as in colophon No. 27 a. The latter part says: "Everybody, who reads or learns it, should cause good wishes for a joyful heart and rejoicing and immortality of the soul to reach this writer. Further, I desire of the learners, that any mistake which they see (sing.) in it, they should correct at once. It would be doing a favour. May God keep him (who corrects the mistake) glad in the spiritual world! May it be so!"

- 27c Fol. 308 has a Pers. colophon of thirty verses, where in verses 18th, 19th, 29th and 30th the date and the name of the copyist are mentioned as follows:

.....
 ناقصه معدود سال یزدجردی را بدان که هزار و دو صد بر پنج بشمار ای جوان
 ماه سفندارم و روز مینو رام ای جوان بوقت صبح این نیک و ستا ختم کردم انزمان

 اهل دین جمشید خوانندم لقاب^۱ اختر شر بن مانک ابن رستم ای اهل دین هنر
 این بهن مانک از نریوستنگ موبد است آن نیاکان من از دنیای دون بگذشته است

Translation: Know the imperfectly reckoned (i.e. current) *Yazdajardī* year to be 1205. Thus count it, O Youth! Month *Safandārmad* and day *Mēnū Rām*, O Youth! I have finished this good Avesta in the morning... The men of the religion call me *ĪAMŠĒD*, surnamed astrologer, son of *MĀNAK IBN RUSTAM*, O People of the religion (and) arts; son of *BAHMAN MĀNAK*, (descended) from *NAIRŌYSANG MŌBAD*. These my ancestors have passed away from this vile world.

- 27d Fol. 309 v. has the following Guj. colophon:

ॐ ॐ॥ सर्वत १८६२ ना वरये लाहवा शुद्ध ५ ने शुद्ध रोज श्री भीमो राम
 माहे श्री अश्वपदारमदे अमेशासपदे सङ्गे धर्मजगदी १२०५ गाहे हाजिअन रश्मि
 दीन क क्ताय नंद वंदीहाद समापत कीधो क क्तायनो लखनार कमतरीन क नमशे
 क मांजिक क इंसतम क अहेमन क मांजिक अरहे जनवावा अज नशले नेरीओसंग
 वल्ले लखी संपूरण कीधो तथा क क्तायना लखावनार नेकनाम नेक सरंजम नेक
 नक्षत्रित आभ श्री पा, आभ नवाज्याभ ते नेकनाम अहेसती होरमण दुदलण गोपीनानी
 धर्माजीनी क लखावीने पोताना आवंद अहेसती होरमणनां होरमणे अशोहाद नेकनाम

1. Sic. for لقب.

૬. શાપૂરજી ૬ આદરજી ૬. નોશેરવાનજી ગોષ્ઠિઆને યજ્ઞશંકા આપેલ તે પોતે તેણે દુઆ પઢીને કપૂલ કાઢેા તથા ૬ જંદ વંદીદાદે જે કોઇ પદે અથવા પદાવે અથવા સીખે અથવા સીખાવે તે મધે સવાય અજીમનો હંમયરો ગરોથમાંનમાં લખાવનારને જીવેદાન લગે હાસેલ થાજ અને શ્રી રોસન પુલ યુજરને વખત સરખજ મેહેર ઈજ્દની દરગાહામાં રહે તા. શ્રી દાદાર હોરમેજ્દનાં કુજલો કરમથી ઉમેદવાર છેલ જે કોઇ મોખેદ દીનદાર એ કેતામે પદે ને ખુશીથી લખાવનારનાં હુકમાં દુઆ પદે તેહેને હમેસે ખુદા ખુશી રાખે ખાંતે આપાદ કરે લખાવનારનું દેલ આ તાજગી આ મોરાદ સાથે રાખે. ॥

Translation : 74½ ! In the year *Samvat* 1892, on the 5th of the bright half of the month of *Bhādarvā*, on Thursday, the day *Śrī Mīno Rām*, the month *Śrī Aspañdārmad*, *Yazdgardī* year 1205, *Gāh Hāūan*, on this day I finished the book *Jand Vandidād*. The writer of this book, the most insignificant E(RVAD) JAMSED E(RVAD) MĀMNEK E(RVAD) RUSTAM E(RVAD) BEHEMAN E(RVAD) MĀNEK, surnamed ŪNVĀLĀ, from the lineage of NERĪOSANG DHAVAL, wrote it completely. And BĀI ŚRĪ P(ARSI) BĀI NAVAJBĀI of good name, of good end, and of good intention, the wife of the late HORMAJĪ EDALJĪ GOPĪNĀ, caused it to be written, and gave it as a present (and) as a pious gift to E(RVAD) ŠĀPŪRJĪ E(RVAD) ĀDARJĪ E(RVAD) NOSERVĀNJI GŌIĀ, the HERBAD of her late husband HORMAJĪ. He (ERVAD ŠĀPŪRJĪ) uttered good wishes (on her) and accepted it. And if anybody reads or causes to read, or learns or teaches with the help of this *Vandidād*, the lady, who caused this to be written, will become a partaker of the greatest merit (accruing therefrom) in the *Garōthmān* for ever and she will stand in the court of *Meher Ijad* with a bright face at the time of crossing the *Śrī* bright (*Cinvat*) bridge. And I hope from excellence and generosity of *Śrī Dādār Hormejd*, that He may always keep joyful and make prosperous any pious *Mobed*, who reads this book and pronounces willingly good wishes on the lady, who had caused it to be written. May He keep the heart of the lady who had caused it to be written fresh and her desires satisfied !

Colophons of Manuscripts in the Staatsbibliothek of Munich.

M. 2 (MÜLLER 86).

28 Ms. of the *Vidēvdāt* with its Pahl. version.

This ms. has been copied by MARCUS JOSEPH MÜLLER from Bibl. Nat. Suppl. pers. 25 (BLOCHET V), but on fol. 269 v. he has copied the colophon of Suppl. pers. 39 (BLOCHET VI), colophon No. 9 (cf. BARTHOLOMAE, ZHss. p.* 3).

M. 8 (MÜLLER 92).

Fol. 1 — fol. 54 v.: Mss. of the *Mātikān i Yvišt i Fryān* and *Artāk Vīrāz Nāmak* copied from Suppl. pers. 33 (BLOCHET XXIX).

29a Fol. 54 v. has the following Pahlavi colophon:

𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥
𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥
𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥

Transcription: *Fražast fražāmēnūt ēn mātikān i yvišt i fryān apūk artū(k)-vīrāz andar rōč i ātur yazat u mäh dē(ō) sāl i 1103 yazdakarūk man dēn-bandak ēhrpat-zāt kāvuš pus i frētōn pus i dastowar vahuman hač dast-nipēk nipēšt pa yazatān-kām bāt.*

Translation: Completed and brought to an end this *Mātikān i Yvišt i Fryān* together with the *Artāk Vīrāz* on the day *Ādar Yazat* and the month *Dēn* (10th), year 1103 of YAZDKARD. I, the servant of the religion HĒRBUD-born KĀVUS, son of FARĒDŪN, son of DASTŪR BAHMAN, have written from the ms. of...May it be according to the will of God!

Fol. 54 v. — fol. 55: Ms. of the two Pahl. pieces entitled "The length of shadow at midday" and "The length of shadow in the afternoon".

29b Fol. 55 v. has the name of the copyist:

𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥

Transcription: *Nipēšt u fražāmēnūt hom man dēn-bandak kāvuš pus i frētōn ēhrpat-zāt.*

Translation: I have written and completed, I, the servant of the religion, KĀVUS son of FARĒDŪN, born of a HĒRBUD.

Fol. 71 v. — fol. 72 r.: Ms. of the Pahl. text entitled "On the great importance of the next-of-kin marriage."

Fol. 72 r. has the following Pahl. colophon:

29c

𐬀𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀
𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀

Transcription: *Andar rōč i tištar u mäh dēn sāl 1103 pārsīk pas[i] ō [bē] ō yazdēkart šāhān-šāh ōrhmazdān man dēn-bandak ēhrpat-zāt kāvuš pus i frētōn dastowar vahuman andar hindustān pa šahrastān andar bandhar mubāarak sūrat nipēst hom yazatān-kāmak bavāt har kē xʾānūt u āmōčāt uš kār hačāš kunūt uš pačēn hačāš kunūt man hač čē (sic.) kē nipēštār hom pa nēicakīh nām barāt u pavahišt bahr-arzānik dārāt uš pa gētīk tan husrav uš pa mēnōk ruvān garōdmānik bavāt ētōn bavāt ētōntar bavāt. ēvak 1 hast rās i kē ahrādīh.*

Translation: On the day *Tištār* and the month *Dēn* (10th), year 1103 *Pārsīk* after His Majesty king of kings *YAZDKART*, descendant of *HORMAZD*, I, the servant of the religion *HĒRBUD*-born *KĀVUS*, son of *FARĒDŪN DASTŪR BAHMAN*, I have written in India, in the city, in the blessed port of *Surat*. May it be according to the will of God! Everybody who reads it, and teaches it, and makes use of it, and makes a copy from it, should remember my name in goodness, (mine) who am the writer, and should consider (me) worthy of the share in heaven. And may he (who does so) become of renowned body in this world and of heavenly soul in the invisible world! May it be so! May it be more so! There is (only) one path, that of righteousness.

M. 12 (MÜLLER 97).

Fol. 14 r. — fol. 28 r.: Ms. of the Paz. *Rivāyat* of *KĀMDĪN ŠĀPŪR BHARŪČĪ*.

Fol. 28 r. has the same Pers. colophon as No. 18, Suppl. pers. 50, 30a fol. 51 v. — fol. 52 r.

Fol. 34 r. — fol. 39 r.: Ms. of the letter of *BAHRĀM DASTŪR MĀHVINDĀD* to the *Dastūrs* of India.

1. The words 𐬀𐬵𐬀𐬭𐬀 𐬵𐬀𐬭𐬀 can be read *andar ō* or *andar 20 ō*, but their meaning would remain obscure. 𐬵𐬀𐬭𐬀 is perhaps an error for 𐬵𐬀𐬭𐬀, 𐬵𐬀𐬭𐬀 *bātar* (Syriac *bāter*) "after" (cf. FrP. 25, 9), an unusual ideogram for the ordinary 𐬵𐬀𐬭𐬀. At any rate, the phrase *pas hač sāl 20 i ō bē yazdēkart* is expected after *pārsīk*, cf. p. 19, note 1. But the copyist has written only *pas[i] ō* (wrong ideogram) [bē] *yazdēkart* "after His Majesty *YAZDKART*,"

vol. 24, p. XX; and for BURNOUF's French translation cf. SPIEGEL, Neriosengh's Sanskrit Uebersetzung des Yaçna, Leipzig 1861, p. 2.

M. 16 (MÜLLER 102).

This ms. is MÜLLER's copy of Suppl. pers. 38, colophon No. 8; s. 33 ZHss. p. * 26, ll. 1 — 5, p. * 27, ll. 2 — 7.

M. 19 (MÜLLER 105).

Fol. 34 — fol. 40: Two pieces from the ms. of the *Vidēvdāt*, Suppl. 33^{bis} pers. 26.

Fol. 34 r. — fol. 35 r. has the same Pahl. colophon as No. 1, Suppl. pers. 26, fol. 243 r. and v.

M. 20 (MÜLLER 106).

Ms. of the extracts from Suppl. pers. 46 (BLOCHET LXV).

Fol. 2 r. — fol. 12 v.: Extracts from different Paz. and Pers. *Rivāyats* with several colophons (also in Pahl. with Pers. interlinear translation), one of which gives the date 1052 A.Y.; s. ZHss. p. * 39, ll. 14 — 17.

Fol. 7 v. gives part of a letter written to DASTŪR BARZŪ KĀNDĪN 34 from Persia as follows:

حسب الفرمودة دستور زمان دستور دستوران دستور ماونداد دستور بهرام دستور
اردشیر نوسیم : کاتب العبد من دین بنده مهربان دستور بهرام دستور مهربان سورکی
امیدواری چنانست که این مکتوب به طالع دستور برزو و دستوران ساکن هندوستان برسد .
هر که مارا کند به نیکی یاد : نام او در جهان به نیکی باد : . ارزومند دیدار این دستور
بهرام دستور ماونداد دستور دستوران ارزومند دیدار الخ¹

Translation : We write according to the order of the DASTŪR of the time, the DASTŪR of DASTŪRS, DASTŪR MĀVINDĀD DASTŪR BAHRĀM DASTŪR ARDAŠĒR. The writer, is the servant, I, the servant of the religion MİHRBĀN DASTŪR BAHRĀM DASTŪR MİHRBĀN SŪRAKĪ. The hope is such that this letter (مکتوب) may attain the perusal of DASTŪR BARZŪ (and) the DASTŪRS residing in India. May the name of everybody, who remembers us in goodness (i.e. blesses us), be in goodness (i.e. blessed) in this world! I, this DASTŪR BAHRĀM DASTŪR MĀVINDĀD, the

1. The letter is published in full by M. R. UNVALA in his *Rivāyat of Dārāb Hormaziyār*, Bombay 1922, vol. II, pp. 430-446, and the part in question is on p. 445, ll. 12-16. HODIVALA (op. cit. p. 336) thinks that it was written about 1053 A.D.

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 آدر سال بر يك هزار يك صد و سه يس از سال
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 به اوى بز كرد شاهنشاه شهر يار نوشه شده
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 اندر كشور هند در بندر مبارك سورت هر كسى كه خواناد
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 ايا آموزاد ايا نقل از ين كناد روان من نوشتار
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 را فه نيك نامى و اشو روانى و كرفه و مزد هم بهره
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 كنناد او را فه كبتى تن حوسرب و فه مينو روان
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 كروثمانى باد اكر نام من نوشتار را هشتريد
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 ايا افكنيد ايا ياد نه كنيد او را فه كبتى
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 تن دسرب و فه مينو روان دروند باد او را مبال
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 هم فه داور دادار اورمزد فه انجن اسدواشتر
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 زرتشت خواهشنى هم كه چون اين بنده در نوشتن
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 دست گاهى نه داشت ام شكستى اين نوشته
 ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
 را معاف فرمايند فه يزدان و امشاسفندان كامه باد

Transcription: *Pa nām i dātār ōhrmazd fražast pa drūt u šōtīh u
 farroxtīh u rāmīšn pa nēwak-duhišnīh xūp-murvāk apastāk i yazīšnīh
 apāk mānīk i zand nīpēštom u frāč hištom man dēn-bandak magupat
 kāvus ibn vahištīk dastowar frētōn dastowar vahumān varharām frā-*



*murz andar rōč i mubārak dē(ō)-pa-ātur¹ u hač māk i farroax^v ātur sāl
apar ēvak 1000 u ēvak 100 u sē² pas hač sāl i ba ōē³ yazdākart i šāhān-šāh
i šahryārān nīpēsta šūta andar kišvar i hindūān dar³ bandar i
mubārak sūrat har kas kē x^vānāt adāp āmōcāt adap pačēn hačaš kunāt
ruvān i man nīpēštār rad pa nēwak-nāmī(k) u ahrav-ruvānī u karpak-
muzd ham-baharak kunāt uš rad pa gētīk tan-husrav u pa mēnōk ruvān
garōtmanīk bavāt hakar nām i man nīpēštār rad ōstarēt adāp awganēt
adāp ayāt nē kunēt uš rād pa gētīk tan-dusrav u pa mēnōk ruvān
drvand bavāt uš rād hamēmār hom pa dātowar dātār ōhrmazd pa
hanjaman⁴ i isatvāstār i zartuštān x^vahišnik hom ku čiyōn ēn banda dūr³
nīpēstan dast-gāhī(k) nē dāšt⁵ hom⁶ šikastakī(k) i en nīpēstak rād ma'af
framūyānd⁶ pa yazatān u amahrspandān kāmīh bavāt.*

Translation: In the name of the Creator HORMAZD, completed in welfare, and joy, and auspiciousness, and pleasure, in good luck (and) good omen the *Avesta* of the *Yazišnīh* with the *Zand* (i.e. Pahlavi) version. I have written and launched (it), I, the servant of the religion, MŪBAD KĀVUS, son of the late (lit. residing in heaven) DASTŪR FARĒDŪN DASTŪR BAHMAN BAHRĀM FARĀMURZ, on the blessed day *Dē(ō)-pa-ātur* (8th) (and) from the auspicious month *Ātur*, year 1103 after the year (20th of the reign) of His Majesty king of kings YAZDKART, son of ŠAHRIYĀR. It is written in the land of the Hindus in the blessed port of Surat. Everybody, who reads it, or teaches it, or makes a copy from it, should make my soul, (mine, who am) the writer participant in good fame, and (in) possessing a pious soul, and (in) the reward of good deeds. May he (who does this) be of renowned body in this world and of heavenly soul in the invisible one! (But) if he erases my name, (mine, who am) the writer, or throws it away (in oblivion), or does not remember it, may he be of ill-famed body in this world, and of wicked soul in the invisible one! I shall be (lit. am) his (lit. for him) accuser before the Judge, the Creator HORMAZD and before the assembly of ISATVĪSTAR, son of ZARTUST.⁷ I desire that as this servant has not got the skill (lit. strength, power) in writing they will pardon

1. The stroke after 𐬨 dē is superfluous; comp. 𐬨𐬀𐬭𐬀 dē-ō-mīhr, Suppl. pers. 39, colophon No. 9, and p. 14, note 1. — 2. Thus for *pārsīk pas hač sāl i 20 i 83 b3* "the Parsi year (1103) after the 20th year (of the reign) of His Majesty (YAZDKART)," s. Suppl. pers. 47, colophon No. 15 b. We have here 𐬨𐬀𐬭𐬀 for correct 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 b3 with the transposition of words, and with wrong ideograms, s. p. 19, note 2. — 3. Wrong ideogram for 𐬨 andar Pers. 𐬨𐬀𐬭𐬀; 𐬨𐬀𐬭𐬀, s. FrP. 2. 5 and 25. 7. — 4. s. FrP. 12. 3. 𐬨𐬀𐬭𐬀. 𐬨𐬀𐬭𐬀. — 5. With the unusual complement phonétique -āši, s. FrP. 21. 2. — 6. For the expression comp. M. 50, colophon No. 40 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀 𐬨𐬀𐬭𐬀. — 7. Cf. Bd. 30. 10.

[illegible]

Transcription: *Pa nām i dātār ǫhrmazd ǫē i rāyōmand xʾar-rēhōmand vēh awzūnīk frazaft pa drūt šāti(k) u rāmīšnī(k) andar rōč i farroxʾandak dē-(ǫ-mīhr)-pa-ātūr ba mäh i fravardēn sāl apar 1107 (20) hač šāhān-šāh yazdēkart šahryār ēn apastāk i vīsp rat apāk zand u sīh-rōčak apāk zand u yašt i srōš i dō-[om] apāk zand nipēšt ēhrpat dārāb pus i frāmurz (written frām-rōz) mēnōčīhr ba kāmāk i xʾēš nipēšt u har kas kē xʾānād u xʾānād hač ǫēšān.*

Translation: In the name of the Creator HORMAZD, he, (who is) resplendent and glorious and giving good increase, completed in welfare, joy and pleasure on the auspicious day *Dē(-mīhr)-pa-ūtur* (8th) in the month *Fravardēn*, (Parsi) year 1107 (after) the 20th (year of the reign of His Majesty), the king of kings YAZDKART ŠAHRIYĀR. This Avasta of the *Visp Rat* with the *Zand* (i.e. the Pahlavi version) and *Sih Rōčak* with the *Zand* and the 2nd *Srōš Yašt* (*Haδōxt*) with the *Zand* is written. HĒRBUD DĀRĀB, son of FĀRĀMURZ MĒNŌČĪHR has written of his own will. And everybody, who reads it, and causes it to be read from them.....

Fol. 246 r. — fol. 234 v.: Ms. of the sixteen Ślokas of ĀKĀDĀRŪ (ZHss. p. 30, No. 17).

Fol. 246 r. has the usual invocation of God in Pers., and Skr., and the title of the ms. in Guj. as follows:

بنام ایزد بخشاینده بخشایشگر مهربان

॥ श्री होर्मिज्जायन्मः ॥ शब्दे^३ आधार शब्दे^४ अरथ शब्दे ॥

i.e. "I bow to ŚRĪ HORMMIJDA. The verses of ĀKĀDHĀRA with meaning".

Fol. 235 r. has in Guj.:

ए स्लोक १६ आकादारनां । समाप्त थार्डिआ ॥०॥

i.e. "these 16 ślokas of ĀKĀD(H)ĀRA are completed."

Fol. 235 v. has the Guj. colophon as follows:

रोज २१ राम ईजद माहा ५ अमरदाद सने ११५७ यज्जर्दि ॥१॥ एरवद ऐदल जमशेद
माणेक संजार्णा येन लखितं समाप्तं ॥०॥

i.e. "The ms. is written by ERVAD EDAL JAMSĒD MĀMNEK SANJĀNĀM and completed on the 21st day of the 5th month 1157 A. Y."

1. शए is probably the Guj. adjectival termination शही "belonging to."

Then follows a Skr. postscript:

इदं पुस्तकं पारसिज्ञातियं धर्मीचारं षोडाश्लोकं वर्तते संपूर्णं कर्तुं ॥ श्री ॥ तैलाद्रक्षेजला-
द्रक्षे सितलबन्धनात् ॥ परहस्तार्जिताद्रक्षेदेवं वंदति पुस्तिका ॥¹

i.e. "This book — the 16 *śloka*s pertaining to the religious practices of the Parsi community — is completed (lit.) he proceeds to complete, "*Śrī*".

Śloka: "One should protect (me) from oil, one should protect (me) from water, one should protect (me) from looseness of binding, one should protect (me) from going into another person's hands, so says the book".

39d Then follows a short note in Guj.:

लखावनार ऐरवद सोहोराबजी जमशेदजी सुतेत्र पठनार्थ स्वीय आत्माज पठनार्थ लिखितं ॥

i.e. "ERVAD SOHORĀBJI JAMSEDJĪ has caused (the ms.) to be written; it is written so that it might be read by his son as well as by himself." BARTHOLOMAE calls him the copyist through an oversight, s. ZHss. p. 31, ll. 17-18.

M. 50 (HAUG 5, WEST M. 5).

Miscellaneous ms. containing *Fravartīn Yašt* with the *Bāj-dhar-nām*, called اوستای درون فره وهرام یشت in Pers. characters (fol. 1 v. — fol. 38 v., l. 3), *Nāmstāyišn* in Parsi, etc.

40 Fol. 61 v. — fol. 64 r. has the following Pers. colophon:

فرج ید بدروده و شادی و رامشنی اندر روز فرخ رام ایزد و ماه مبارک فروردین
موافق رواج ایرانیان و سال یکهزار و نود و سه یزد جرد شهریاران من دین بنده جاماسب
دستور حکیم دستور اردشیر دستور نوشیروان دستور زراثشت دستور جاماسب دستور سایور دستور
بخت آفرین ولایت ایرانی ساکن دارالعبادت یزد و چون موبدان و بهدینان ولایت هندوستان بعض
پرسشات دینی نوشته در ولایت ایران فرستاده بودند و جواب خواسته بودند و هوم نیز طلب
نوده بودند با ورس قدیم و انجمنان ولایت بنا بر مصلحت این دین بنده را با جواب پرسشات
و هوم و ورس روانه کشور هندوان کردند و بعد از زحمت بسیار تصدیق بی شمار در روز
مبارک خورشید ماه مبارک مهر و سال بر یکهزار و نود و یک یزد جردی وارد بندر منبهی
کردید و چون اوصاف حمیده و بزرگواری موبد رستم جیو ابن بهشتی روان موبد مانک جیو
در عالم منتشر بود این دین بنده آرزوی ملاقات آن بزرگواری دین مازدیسنی داشت و در ورود
این بنده استماع شد که آن بهشتی روان در روز سروش یزد و ماه و همن و سال بر یکهزار

¹ The *śloka* is somewhat corrupt. See introduction for the correct form.

هشتاد و نه یزد جردی بر حجت ایزدی پیوسته بود هر چند داد حق است اما این دین بنده بسیار مکدر گردید که بدیدار مشرف نشد چرا که بزرگ دین بود و در هر نیکنامی آراسته و بعد از چند یوم که وارد بندر مبارک سورت گردیدم تمامی موبدان و بهدینان آنچه لازمه محبت و مهربانی (for مهربانی) بود در باره این دین بنده نمودند خصوصاً بزرگ زادگان دین یزدانی موبد فرامرزیو موبد بهمن جیو و موبد نوروزجیو ابنا بهشتی روان موبد رستم جیو و چون قریب مدت یکهزار و یکصد سال بود که تمامی این جماعت موبدان و بهدینان از ولایت ایران به کشور هند و آن آمده بودند و کتاب فره و هرام یشت و هوم و ورس قدیم نداشتند این بنده دین یک جلد کتاب فره و هرام یشت بخط زند اوستا نوشته با ورس و هوم بسرکار آن بزرگ زادگان دین سپرد که هرگاه عزیزی آن کتاب را بخوانند و هوم و ورس را کار فرمایند انوشه پروان موبد رستم جیو برسانند و این بنده را نیز یاد کنند و در روز مبارک آبان و ماه فرخ آبان و سال بر یکهزار و نود و دو از بندر مبارک سورت روانه ولایت گردید و در بندر منبهی تباهی ماند مخدومزاده ارجمند موبد بهمن جیو ابن فردوس برین آشیان موبد رستم جیو در همان روز داخل بندر مزبور گردید تکلیف نمود که کتاب فره و هرام یشت از خط زند بخط پارسی آورد هر چند بسیار مشکل بود لهذا از حکم آن ارجمند تجاوز نتوانست کرد نوشته شد امید و استعدا داد که اگر غلطی یا سهوی شده درست نمایند و از شکستی خط معاف فرمایند چرا که این دین بنده هرگز کتاب نکرده بودم و دیگر این که تفسیر قریب هم بود و مدت پنج ماه در بندر مزبور ماندم تمامی موبد و بهدینان بندر مزبور آنچه لازمه برداشت و محبت بود نمودند خصوصاً بهدین جی جی بای موبدی (مودی sic. for این بهشتی روان جمشید جیو و در روز فرخ اشتاد ایزد و ماه مبارک فروردین و سال بر یکهزار نود و سه در جهاز سوار شده روانه ولایت گردید و این دین بنده راسه فرزند بود بخدا سپرده در ولایت برآمد دو پسر جمشید نام بسن چهارده سال کیخسرو نام بسن هشت سال و یک دختر نام ماه پری بانو به سن یازده سال مراد این نام نوشتن این بود که اگر وقت از اوقات یکی را نصیب به که بر ملازمت سراسر سعادت بزرگواران دین برسند بر صاحبان مفهوم باشند یا اینکه اگر وقتی از اوقات عریضه بخدمت خدا یان بنویسند شناسا باشند و دیگر آنکه از دعا خیر فراموش نباشند باقی یزدان و امشاسفندان کام باد فانی دیگران.

هر آنکس که نام مرا کرد یاد	به گیتی و مینو بیابد مراد
هر آن کس که نام مرا کرد یست	نگیردش گردان گردنده دست
نوشته بماند (ms. نماند) سیاه بر سفید	نویسنده را نیست فردا امید
نوشته بماند (ms. نماند) بخط سیاه	نویسنده گردد بخاک تباه
من نوشتم تا بر آید روزگار	من نمانم این بماند یادگار

تمت تمام تبسم بلاخیر باد

Translation : Completed in welfare, joy and pleasure on the auspicious day *Rām Yazad* and the blessed month *Fravardīn*, according to the custom of the Irānīs, (i.e. the *Kadīmī* calendar) and the year 1093 of YAZDJARD ŠAHRIYĀR, I, the servant of the religion, JĀMĀSP DASTŪR HAKĪM DASTŪR ARDAŠĒR DASTŪR NŌŠIRVĀN DASTŪR ZARĀTUŠT DASTŪR JĀMĀSP DASTŪR ŠĀPŪR DASTŪR BAXT-ĀFRĪN of the land of Irān, resident of the holy (lit. abode of divine worship¹) Yazd (have written this). And since the *Mōbads* and *Behdīns* of the land of Hindūstan wrote down several questions pertaining to the religion and sent them to the land of Irān and desired their answers, and also asked for (some) *Hōm* together with the old *Vars*, the assemblies (*Anjūmans*) of the land (of Irān) sent this servant of the religion, in accordance with (their joint) consultation, with answers to the questions and the *Hōm* and *Vars* to the land of the Hindūs. And he arrived after much inconvenience and innumerable troubles in the port of Bombay on the blessed day *Xʷaršēd* of the blessed month *Mīhr* and the year 1091 *Yazdjardī*. And as the laudable virtues and greatness of MŌBAD RUSTAMJĪV, son of the late MŌBAD MĀNAKJĪV, were renowned throughout the world, this servant of the religion had desired to meet that great man of the religion of the *Mazda*-worshippers. But this servant of the religion heard on his arrival, that the late (RUSTAMJĪV) had passed away (lit. become joined to the mercy of God), on the day *Srōš Yazad* and the month *Bahman* and the year 1089 *Yazdjardī*. However it was the decision of the Just One (God). Thereupon (١٤١) this servant of the religion became very afflicted, that he could not see him (lit. was not honoured by the sight of him), because he was a great man of the religion endowed with every good reputation. And after some days I arrived at the port of Sūrat. All *Mōbads* and *Behdīns* bestowed on this servant of religion all proper friendship and favour, especially, the high born ones of the divine religion MŌBAD FARĀMURZJĪV, MŌBAD BAHMANJĪV and MŌBAD NAVRŌZJĪV, sons of the late MŌBAD RUSTAMJĪV. And as it was about 1100 years, since this whole community of *Mōbads* and *Behdīns* had come from the land of Irān to the land of the Hindūs, and they had neither the book of the *Frahoḥarām Yašt*, nor the *Hōm*, nor the *Vars*, this servant of the religion gave to the eldest one (سرکار) of these noble ones of the religion one volume of the book of the *Frahoḥarām Yašt*, having written it in the *Zund Avastā* characters (in India, cf. K. 13, colophon No. 130), with the *Vars* and *Hōm*, so that on every great occasion they may recite it and make use of the *Hōm* and *Vars*, cause (the prayer) *Anōša* to reach the soul of MŌBAD RUSTAMJĪV, and also remember this servant of

1. The city of Yazd is called دارالباد on the coins of the Shahs of Persia (Iran), which O. COBBINGTON translates by "the Abode of the Pious", cf. A manual of Musalman numismatics, London, 1904, pp. 197 and 200.

the religion. And I entered upon the return-voyage to the land of Īrān from the port of Sūrat on the blessed day *Ābān* and the auspicious month *Ābān*, and the year 1092; and I was surprised (تألمی ماند) in the port of Bombay by the noble-born and worthy MŌBAD BAHMANŠĪY, son of the late (lit. residing in the highest paradise) MŌBAD RUSTAMŠĪY, who arrived in the above-mentioned port on the same day. He imposed the task, that I should transcribe the *Frahoḥarām Yašt* from the Zand characters into the Persian characters, although it was very difficult; but as it was not possible to deviate from the order of that worthy man, it was transcribed (lit. written). I hope and request, that if a mistake or omission has occurred (in it), it will be corrected, and the defectiveness of the writing will be pardoned, because this servant of the religion has never transcribed a book, and again it was neighbouring on difficulties. And I remained for a period of five months in the above-mentioned port. All *Mōbads* and *Behdīns* of the above-mentioned port bestowed on me all suitable care and friendship, especially BENDĪN JĪJĪB(N)ĀI MŌDĪ, son of the late JĀMŠĒDĪ. And taking a ship on the auspicious day *Āštād Yazad* and the blessed month *Fravardīn* and the year 1093 I departed for the land (of Īrān). And this servant of the religion has three children, whom he had entrusted to God in the *Vilāyat* (Persia) and had started (for India), two sons, JĀMŠĒD by name, aged 14 years, KAI XUSRO by name, aged 8 years, and a daughter MĀH-PARĪ-BĀNŪ, aged 11 years. The intention of writing these names is this, that if one day good fortune takes one of them to the happy service of these great men of the religion, they will be known to these gentlemen, or if they write one day a petition to these masters, they will be recognised and again they will not be forgotten from prayers for blessings. As to the rest, may it be according to the wish of the *Yazads* and *Amšāsands*! All others are transient.

Everyone who recalls my name will get his desire in this world and in the next. Everyone who contemns me will not receive help from the revolving sphere. (For the 3rd and 4th verses see Suppl. pers. 48 (fol. 38 v.), colophon No. 16 a, 2nd and 3rd verses). I have written, so that my time (life) may be spent (happily); though I may not remain, this may remain as my memento.

May it be "Fully completed in abundance"!

M. 51 a¹ (HAUG 6 a, GELDNER M 6 a, WEST MH 6).

Miscellaneous mss.

1. According to WEST, *Grundriss der Iranischen Philologie*, 2. 98, M 51 a and M 51 b were acquired by HAUG in Surat 1864.

Transcription : *Fražast fražāmēnūt ēn mātikān i yvišt i fryān apāk ēn artā(k) vīrāz andar rōč i amurtat mäh i šahrēvar sāl 618 pārsīk man dēn-bandak rōstaxm i mihrāpān i marzəpān dahišnayār i ēhrpat hač dast-nipēk i ēhrpat mihrpānāk i srōšayār i nēšāpūr i ēhrpat nipēšt pa yazatān kāmāk bavāt. fražast fražāmēnūt ēn artā(k) vīrāz apāk ēn mātikān yvišt i fryān andar rōč i fravartēn mäh i vahuman sāl i 766 [i] yazdēkart šāhān-šāh ōhrmazdān (°diyān?) man dēn bandak ēhrpat-zātak ūstāt pešōtan rām kāmēn šahrayār nēryōsang šāhmart šahrayār i (in ms. u) bahrām i (in ms. u) magupat ōhrmazdayār i (in ms. u) ēhrpat rāmayār u hač dast-nipēk i ēhrpat rōstaxm i mihrāpān (i) nipēšt pa yazatān kāmāk bavāt hač šahrēstān.....*

Translation: Completed and brought to an end this *Mātikān i Yvišt i Fryān* together with this *Artāk Vīrāz* on the day *Amurtat* (and) the month *Šahrēvar*, *Pārsi* year 618. I, the servant of the religion, RUSTAM MIHRBĀN MARZBĀN DAHIŠNIYĀR HĒRBUD have written from the ms. of HĒRBUD MIHRPĀNĀK SRŌŠIYĀR, a HĒRBUD of *Nēšāpūr*. May it be according to the will of God!

Completed and brought to an end this *Artāk Vīrāz* together with this *Mātikān i Yvišt i Fryān* on the day *Fravartēn*, month *Vahuman*, year 766 of the king of kings YAZDKART, (descendant) of HORMAZD. I, the servant of the religion, HĒRBUD-born ŪSTĀT PEŠŌTAN RĀM KĀMDĪN ŠĀHRIYĀR NĒRYŌSANG ŠĀHMARD ŠĀHRYĀR BAHRĀM MŌBAD HORMAZDIYĀR HĒRBUD RĀMIYĀR (and) have written from the ms. of HĒRBUD RUSTAM MIHRBĀN. May it be according to the will of God! From the town (of Broach).....

M. 52 (HAUG 7, GELDNER M 7, WEST MH 7).

Miscellaneous ms. :

Fol. 81 v. — fol. 119 v., l. 7 : Ms. of the Paz. *Bundahišn* with its Pers. version (ZHss. p. 77, No. 4).

Fol. 119 v. has the following Pers. colophon :

43a

تت تمام شد بدهش با ترجمه فارسی به يوم چهار شنبه هفتم اسفندار مد ماه قدیم سنه

۱۱۷۸ یردجریه

i.e. "The ms. was completed on Wednesday, the 7th day of the 12th month *Qadīm* 1178 A.Y." (by DĀRĀŠĀH, son of MĪHRVĀNĪ of Surat; cf. M. 52, colophon No. 43 b.

Fol. 188 v., l. 12 — fol. 213 r., l. 10 : Ms. of Religious Treatises, called کتآب دارآب بن داد دخت (ZHss. p. 90, No. 16).

ŠAHRIVĀR BANT-ĀFRĪN ŠAHRIVĀR, have written (the ms.) in the year 840 of YAZDEKART."

Fol. 141 v. has the following Pahl. colophon:

44b

[illegible]

Transcription: Frašt pē drūt sātih u rāmēšn andar rōč i dēn hač
māh i āpān sāl [i] apur i 1167 pas hač yacelokart šahān-šah nēpēšt man
frāt hišt man dēn-bandak asagapat šāpūr pus i frētōn pus i mānāk
sākin [i] sūrat kē hac bahr i ačēših i hamē perōžkarān ahrādīh-varzēt
varzītārān kē tāk 150 sāl kār framāyūt pas hač 150 sālān ō frazand i
frazand-zitākān avspārēt nu har kē a dānēt adāp (written evak) āmōcēt
adāp patēn hačāš kunēt u nām i man ahrādīh-varzišnīh kēšān hamē
rasēt man-ēc hambahar kunand tāk šān xūbīh āfrīn-kartārtar hom.

Translation: Completed in welfare, joy and pleasure on the day *Dēn* of the month *Āpān*, year 1167 after YAZDKART, the king of kings. (This ms.) is written and launched by me, the servant of the religion MŌHĀD ŠĀPŪR, son of FARĒDŪN, son of MĀNĀK, resident of *Sūrat*, for the sake of the possession of all victorious ones, the performers practising righteousness, so that they may use it for 150 years, (and) entrust it after 150 years to the children born of (their) children. And (may) every one who reads it or teaches it or makes a copy from it (remember) my name! May they also make me a partaker of (the reward for) the performance of righteousness which reaches them, so that I may be a great extoller of their goodness!

Fol. 143 r. has the following Pers. colophon :

44c

تہام شد بروز ۲۴ بام ۸ سنہ ۱۱۷۷^۳ از جدی کاتب الحروف شاہپور واد ہوید
فریدون بن مانک جی بن ہوجی اقب طتی ساکن سورت

It gives the same particulars as the preceding colophon. The copyist gives also the name of his father's grandfather Hōmji and his surname TATTI.

1. Thus for ay. — 2. Thus for Dege. — 3. The year ought to be 114V, as in the Pahl. colophon 7* is placed over 1145; cf. for colophons Nos. 44 b and 44 c ZHss. p. 108, ll. 9-17.

M. 56 (HAUG 11).

The ms. is written on papers with the years 1863 and 1864 A.D. in the water-mark. It has the following notes in HAUG's handwriting on one side of the cover: "M HAUG. Poona 15th January 1866", and on the other: "The Pehlevi translation of the Vendidad in Persian characters with Persian interlinear version copied from a Ms. at Surat."

45 Fol. 345 v. has the following Pers. colophon:

تمت الخیر ید حقیر کثیر التقصیر نواب حسن عابغان ولد محمد حسین خان مرحوم مفتونور
جاگردار ملک کر به مافر (sic.) منصر عدالت شهر پونه.

Translation: Completed in abundance by the hand of the humble, (and) of many defects NAVĀB ḤASAN 'ALĪKHĀN, son of the deceased (lit. whom God has taken into His mercy and whose sins are forgiven) MUḤAMMAD ḤUSAIN KHĀN, JĀGIRDĀR of the estate of... ..of the court of the town of Poona.

M. 57 (HAUG 12).

Ms. of the Pahl. *Yašn* in Pers. characters with its Pers. version.

This ms. is written on thin note-papers with the year 1865 in the water-mark.

46 Fol. 703 r. has the following Pers. colophon:

من نوشتم صرف کردم روزگار من نمانم اینت بماند یادگار
کاتب الحروف بنده غافر منافیر هیجده ان ابراهیم خان ولد قاسم خان منشی ساکن محیا باد
عرف پونه (?) عنی الله عنه تاریخ ۱۴ ماه جانواری سنه ۱۸۶۶ عیسوی

Translation: (For the verse cf. Suppl. pers. 48, colophon No. 16 a). The writer of the ms. is the ignorant servant of the Pardoner of the pardoned ones IBRAHĪM KHĀN, son of QĀSIM KHĀN MUNŠĪ, resident of *Muhyābād*, alias (Poona). May God pardon him! The 14th of the month of January 1866 A.D.

M. 58 (HAUG 13).

Ms. of the *Dēnkart*.

The ms. has on the cover: "MHAUG. A present from K. R. CAMA, on the occasion of my departure from India. February 1866."



P. 1 has the name of its former owner: "K. R. CAMA 1863."

P. 423 — 432 contain five Pahl. colophons, pertaining to the original and its earliest copies.¹ They are published in DkM. p. 946, ll. 8 seq. and translated by E. W. West in SBE. 37, XXXIII seq. (cf. ZHss. p. 205, ll. 24 — 27).

P. 432 has the Pers. colophon pertaining to this ms. It runs as follows: 47

تمت الكتاب دینکرد جلد دوم بیاری باری خداوند بروز هایون جمیاد یزدیست و هشتم و دی ماه دهم شهنشاهی و بهمن ماه قدیمی بسال هزار و دویت و سی و یک از شاه یزدکرد شهریار بچجب الخواش ارباب روشن قیاس و خردمند مردم شناس و دین آگاه بر یقین و دانشور معنی کرین (کرین؟) بهدین خورشید جی رستم جی کاماجی مد الله عمره و کتاب حقیر کثیر التصحیر ایرج جی سهرابی ملقب بدستور مهرجی رانا اظهار میکنند که هر جا سهوی و خطائی بنظر دقیقه یاب در آرند از طبع رحیم بسر انگشت ملاحظت ذیل عاطفت آنرا پوشند و بسبب جوی نکوشند و حقیر این کتاب را از کتاب دستور پشوتن جی بهرام جی ملقب بسنجاه قتل کرده است

Translation: The book of the *Dinkard*, second volume, is finished with the help of the Creator God on the blessed day *Jamyād Yazad*, the 28th, and the month *Daē*, the 10th, *Šahanšāhi* and the month *Bahman Qadīmī*, in the year 1231 from the king of kings YAZDGARD ŠAHRİYĀR, according to the desire of BEHDĪN X^VARSĒDĪ RUSTAMĪ KĀMĀJĪ, endowed with enlightened opinion, and learned, knowing men, learned in the religion, full of faith (in the religion), wise, selecting the true meanings of words (lit. friend of meaning) — may God lengthen his life! And the humble writer, full of faults, ĒRAČĪ ŠOHRĀBĪJĪ, surnamed DASTŪR MIHRĪJĪ RĀNĀ, makes it known, that wherever they find an error or a mistake with their subtle glance, they should cover it through

1. The first colophon pertained to the original codex. It says that the ms. was completed on the 24th day of the 4th month 869 A. 20 Y. by MĀHVINDĀD NĀRĪMĀN (written ). BARTHOLOMAN reads it NĀRMĀHĀN, ZHss. p. 204, l. 10 and WEST NĀRĪMĀHĀN, *loc. cit.* BAHRĀM MIHRBĀN. A copy of this ms. was completed by ŠAHRİYĀR ARDAŠĒR (written ). BRTAŠĒR) ĒBAČ RUSTAM ĒRAČ KUBĀD IRĀNŠĀH on the 1st day of the 12th month 865 A. 20 Y. It was made from an intermediate copy completed by MARZBĀN SPENDADĀD MARZBĀN MIHRBĀN SPENDADĀD MIHRBĀN MARZBĀN DAHŠĒNĪYĀR RŪZVĒH ŠĀHMĀRD. Then the ms. of ŠAHRİYĀR ARDAŠĒR was copied by MĀHVINDĀD BAHRĀM ARDAŠĒR of TŪRKĀBĀD. This last copy was completed on the 10th day of the 3rd month 1009 A. 20 Y.

The fourth colophon mentions BAHRĀM MĀHVINDĀD RUSTAM NŌŠIRVĀN RUSTAM of TŪRKĀBĀD who says "I have seen this ms. of the *Dēnkart* and have approved it". This colophon is dated the 13th day of the 2nd month 1038 A. Y. The same statement as above is made by RUSTAM GŪŠTĀSP ARDAŠĒR in the undated fifth colophon (ZHss. p. 205, ll. 4-13).

defects, but as an (exact) copy was required, I did not think it proper to make an extravagant change (in it). I have written it at the request of my great and devoted friend of old fame Dr. MARTIN HAUG SAHIB. Completed on the 7th of February 1866 A.D. The handwriting (عزات = عزت) is of HOSANG JĀMĀSP DASTŪR. (The task is) rolled up (i. e. finished).

This colophon is explained by the following English dedication:

“Kārnāmehi Ardeshir pāpakān” written by the special desire of my best friend and kind benefactor (sic.) Dr. Martin Haug in some places there in original I found some gap. I copied out exact as it was without any change or alteration.

Jāmāsp bāgh)	H Jāmāspji
Poona, 7th January 1866)	Dustoor.

M. 61 (HAUG 16).

Ms. of the Pahl. texts *Ayātkār i Vozurk Mihr* and *Handarz i Āturpāt Māhrəspandān*.

P. 27 has the following Pers. colophon:

50

تمت بالخیر و الظفر من ید اختر العبادت هوشنگ ابن الدستور جاماسپ

i. e. “Finished (parts 1 a-b) in abundance and victory by the humblest of Thy servants HOSANG, son of DASTŪR JĀMĀSP” for Dr. MARTIN HAUG. Poona 10th January 1866 (on unnumbered p. 1).

M. 62 (HAUG 17).

Ms. of the Pahl. texts *Handarz i Āturpāt i Māhrəspandān* and *Artāk Virāz Nāmāk*.

Fol. 1 has in the handwriting of HAUG: “FROM DASTUR KHURSETJI at Poona.” The latter had perhaps copied these mss. (ZHss. p. 222, l. 7).

50bis

M. 63 (HAUG 18, WEST H. 18).

Ms. of the Paz. *Artāk Virāz Nāmāk*. with its Skr. version.

P. 196 has the following Skr. colophon:

51

1. The date in the Pers. colophon is 7th February 1866.

संवत् १४६६ वर्ष चित्र शुदि १३ भासे न दीन अर्दावीरायनामपुस्तकं एर्वदरामण
एर्वदकामदीनसुतन सुंदारण समाधानन लिखितं ॥

Translation: In the year *Samvat* 1466, on the 13th of the bright half of the month of *Caitra*, on Tuesday the book called *Ardāvīrāya* is written by ERVAD RĀM, son of ERVAD KĀMDĪN with good devotion.¹

M. 64 (HAUG 19, WEST MH. 19).

Ms. of miscellaneous contents: Paz. *Škand Vīmānik Vičār* with its Guj. version, - Av. *Vidēvdāt*, 8, 73-96 with its Pahl. and Pers. versions, etc.

- 52 The first page has the following note written by HAUG: "Presented by DASTUR KAI KHOSRU.

Surat 27th January: 1864."

M. 65 (HAUG 20).

Ms. of miscellaneous contents: Part I. *Patit Irāni, Varharām Yašt*. — Part II. *Sih Rōčak, Nīrangs, Āfrīns*, and *Āsīrvāds*.

- 53a Fol. 18 v. has a Pers. colophon in Guj. characters, appertaining to part I, as follows:

કાતેય અલહદ૩૬ મન બનદહદીન માજીદીઅસનાં હેરબૂદ જાહે હેરબૂદ કાફીશ દસ્તૂર
ફશતમ બેન દસ્તૂર શેહેરીઆર વદદ દસ્તૂર મનોચેહેર બેન દસ્તૂર અરજોરજી.

It gives the name of the copyist only: HERBŪD KĀŪS DASTŪR RŪSTĀM BEN DASTŪR ŠEHERĪĀR, son of DASTŪR MANOCEHER BEN DASTŪR BARJORĪ.

- 53b Fol. 27 v. gives the date of the part II in the *Āsīrvāda* in Parsi as follows:

بروز فلان بام فلان سال اور هزار صد و یازده از شاهنشاه یزدگرد شهباز ساسان خجسته
بشهرستان خجسته ایران اند و شهر فلان انجمن جست یست

Translation: On such and such a day, in such and such a month, in the year 1111 from the king of kings YAZDAGARD ŠAHRİYĀR of the lineage of SĀSĀN, in the land of the blessed Irān, in such and such a town the assembly is convoked.

1. The colophon is translated by WEST, *Arda Viraf*, Bombay, London 1872, p. X.

यावत्स्वयंभुरमणं यावद्भुविमंडलेमेरुं यावच्चंद्रादित्यो तावदियं पुस्तिका जयति ॥ यादृशं पुस्तके दृष्टं ॥ तादृशं लक्षधानान् लखितं ते मया ॥ यदि शुद्धं । मशुद्धं वा ॥ मम दोषो नदीअते ॥० उदकानलचौरैभ्यो ॥ मूषकेभ्यो ॥ स्तथैवच ॥ कष्टेन लखितं शास्त्रं ॥ यत्नेन परिपालयेत् ॥ नैलाद्रक्षेद्गुलाद्रक्षे ॥ द्रक्षे शिथिलं बंधनात् ॥ परहस्तगतद्रक्षे । देवं । वदति । पुस्तकं ॥

संवत् १५५५ वर्षे मार्गशीर्ष शुक्लपुक्षे (in ms. पक्षे) चोदयां तिथी सोमदिने सिंदारमदमासे बहिराम रोजे श्रीः श्रीः अंकुलेश्वर अयेः सुलतान महिमूद विजयराज्ये एर्वदान एर्वद होमां पुत्र एर्वद मोवदशुतेन एर्वद बहमन उगमदहिचानाम पुस्तकं समाजंदपाजंद शुभेन प्रवोधादयं ॥¹

Translation : " As long as there is the pleasure of *Svayambhu*, as long as Mt. Meru is (standing) in the circuit of the earth, as long as the Moon and the Sun (are existing), so long this book conquers (time ?). Just as it was seen in the (original) book, so it is written attentively by me. If it is correct or incorrect, no fault should lie with me. From water, fire (and) thieves, and from rats as well one should guard with care the book which is written with pain. One should protect (me) from oil, one should protect (me) from water, one should protect (me) from loose binding, (and) one should protect (me) from going into another's hand : thus says the book.

In the year *Samrat* 1555, in (the month) *Mārgaśīrṣa*, in the bright half (of the month), on the 14th day (*tīthi*), on Monday, in the month *Spindaramada*, on the day *Bahirāma*², in *Śrī Śrī Ankuleśvara*, here to-day during the victorious reign of SULTAN MAHIMŪD the book called *Ugamadahicā* (was written) with *Janda* and *Pājanda* by ERVAD BAHMAN, the son of ERVAD MOVAD, the son of ERVADĀN ERVAD HOMĀM for teaching with felicity ”.

Fol. 96 — fol. 151 : Miscellaneous ms. : Pahl. *Patit* with its Skr. and Guj. versions, *Nirang i Kūstī-bastan* with its Skr. version, and *Sih Rōcāk*.

54d

Fol. 98 v., l. 1 — fol. 97 r., l. 2 have the following Skr. colophon :

संवत् १५४९ वर्षे माहा चैत्र सुदि षष्ठ्या वारशन्यौ अय्येह श्रीः सूर्यपुरे पादसाह श्रीः माहमूद विजय राज्य खान श्री सेरखान व्यापारे पंचकुलमति पातो श्रीः एर्वद वाछा मुन् एर्वद

1. I have copied this colophon as faithfully as possible from the original ms. Still I cannot understand how there can be so much difference between my copy and that of GEIGER, given on p. 11 of his "Aogemadaścā cin Parsentractat etc." Erlangen 1878. I mention only four main points: GEIGER has (1) *trayodacyāñ*, (2) *bahirāmarājye*, (3) *samādhānena likhitañ* at the end of the main portion which I omit, and (4) *ōhūmaṇḍalumahas*. BARTHOLOMAE makes a remark that GEIGER has based his text mainly on M. 66; he has copied also this colophon (Aog. 11), though not without errors (ZHsa. p. 260, ll. 29-30, and p. 261, ll. 8-10). — 2. The date has been calculated to correspond to Monday 26th November 1498 A.D. — 3. The letter ख is written in this ms. like ष, but properly speaking it is the Guj. ५ with the bar over it.

चांदाकेन ॥ श्रीः खमाइत वास्तव्य अध्याह्नं छाडा सुत् अध्याह्नं । साह चांद लिखापितं ॥ पठिनार्थं
गुणनार्थं उत्तरनार्थं यदि कोपि पठयति यदि कोपि गुणयति यदि कोपि उत्तरयति तस्य पुण्यं
एवं भूयान् ॥

Translation : The year *Samvat* 1549, the 6th of the bright half of the month *Caitra*, on Saturday, to-day here in *Saryapura* (Surat), during the victorious reign of the king *ŚRĪ MĀHAMŪD*, during the tenor of office of the *KHĀN ŚRĪ SER KHĀN*, (and) while the *Pañcakulas*, performed (— better प्रतिपत्तौ — their functions) (this ms. has been written) by *ŚRĪ ERVAD CĀNDĀKA*, son of *ERVAD VĀCHĀ*; it has been caused to be written by *ADHYĀRŪM SĀH CĀNDĀ*, son of *ADHYĀRŪM CHĀDĀ*, residing in *Śrī Khambhāt* (Cambay), for the sake of reading, for the sake of reciting, and for the sake of copying. If anybody reads (it), if anybody recites it, if anybody copies it, (may) the merit (accruing) thereby (be for the copyist)! May it be so !

Then follows another Skr. colophon giving the Parsi date and usual **54e** Skr. *lokas* and Persian verses in Devanāgarī characters, for correct forms of which see the introduction :

पारसी संवत् ८६३ वर्षे माहा तीर रोज खुरशेद ॥ यादृशं पुस्तके दृष्टं । तादृशं लिखितं
मया । यदि शुद्धमशुद्धं वा । मम दोषो न दीयात ॥ १ ॥ भग्नप्राष्टि कटि ग्रीवा । स्तब्धदृष्टो धोमुखं ।
कष्टेन लिखितं शास्त्रं । यत्नेन परिपालयेत् ॥ २ ॥ जलाद्रक्ष । तेलाद्रक्षे ॥ द्रक्षमांसथलबंधना ॥ द्रक्षमूषक
मूर्खेभ्यो । यावत् जीवजडो दहेत् ॥ ३ ॥

नविस्त बमानंद बिखते सियाह । नविसंदः गर्दद विखाक तबाह ॥ मन् नविस्तं आं
बमानंद रोजगार । मन् नमानम उआं बमानंद ईआदगार ॥ सरंजाम् बिस्तर जुज अज खाक नेस्त
अजो बिहिर जिहिरस्त तरीआक नेस्त ॥ चनां चूं बिदीदम् अंदरकिताब ॥ चनां चूं नविस्तम्
दरी खबबाब ॥ अजी कोसस मन् खुदावंद मन् । रसानंद बिनेकी बिजान उवितन ॥ तुआंना
खुदावंद मानातुआं । शब उ रोज नालम जबिहिरेरुआं ॥

Translation : The year Parsi *Samvat* 863¹, the month *Tir*, the day *Khuried*.

Slokas : 1. (For translation s. colophon No. 54 c). — 2. "One should preserve with care the book written with pain, with the broken back, haunch and neck, with the fixed glance and the face downwards." — 3. "One should protect (me) from water, one should protect (me) from oil, one should protect me from loose binding, one should protect (me) from mice and fools, until sluggishness would consume the vital breath (जीवं जडो).

1. This Parsi date corresponds to the Hindu date in colophon No. 54 d, the day being Saturday, 23rd March 1493 A.D.

*apar sāl i yazdēkartik noh sat pañcāh u haft andar būm i hindūkān
andar šahr i bharūc husravik nāmīktom ēhrpat ardasir mōbad (written
mōbēd) hāc bahar i ahrāših u ruvān-dōšūrēm rāš nipēšēm anōšak-
ruvān bavāt kē xʿat-hučinak pataš¹ kart ān-am nipēšt kuš ruvān yārētān
garōtmūnīk bavāt ēton bavāt.*

Translation: In the name of (the One) with accomplished desires, omniscient, and wise, and powerful and more powerful, forgiving, liberal in gifts, omniscient, the giver of (good) things (?), full of goodness, supreme in cause and effect, always of good name,—now I write in the name of the Creator *Ōhrmazd* (the book corresponding to) the nineteenth word (of) the *Yastō-ahū-vairyō*, which they call *drægubyō*,² — whose name is *Yut-dēr-dāt* — with good omen, and good end, and bodily health and the longevity of life of all good ones, (who are) the righteous workers, especially of those (persons) who write. May they consider him (them) worthy of the immortal soul, and may they hold his (their) name in good fame in this world and his (their) soul in righteousness in the spiritual world! I launch (this ms.) on the day *Xʿaršēt* and the *vahīcāk* month *Dē* of the year of *Yazdkart* 957 in the land of the Hindus, in the city of *Bharūc* (Broach) of good fame and the most renowned, — (I), *HĒRBUD ARDAŠĒR MŌBAD*; I write for the sake of righteousness and love of the soul. May he be of immortal soul, who has himself incurred expenditure upon this! That (ms.) is written by me so that his soul may for ever reside in *Garōtmān*. May it be so!

M. 85 (HAUG with 85).

Ms. of the *Āfrīn i Haft Amšūsfindān* in Pāzand.

66

It has on fol. 8 v. in red ink:

(જા. ૧. ૧) પાતે ૮. સમત ૧૮૬૮ નાં વરખે ફાગન શુક્ર ૧ વાર ગરેજ રોજ ૧૦ માહા ૫ તમામ શુદ્ધ ૫ ૮ (?).

i.e. "The ms. was completed in *Samvat* 1868, on Thursday, the 1st of the bright half of the month of *Fāgun* (*Fālgun*), on the 10th day of the 5th month (Parsi) — 5 8(?)." —

1. In ms. ૧૭૭ પાતિત્ત કાર્ત, "recited a *Patik*," — 2. According to the *Nivāyat* of BAHMAN PUNJĀ, s. SBE. vol. XXXVII, p. 152, note 2; s. also DĀRĀB HORMAZ-VĀN'S *Nivāyat*, edited by ERVAD M. R. UNYALA, Bombay 1922, vol. I, p. 4.

M. 86 (MÜLLER 94).

It contains two mss.: 1. the beginning of *Bundahišn* Vulgata in Pahl. with Pers. translation, (fol. 1 v. -- fol. 8 v., l. 15), and 2. *Škand Vīmānīk Vičār* with the Skr. version and Pers. paraphrase (fol. 9 r. — fol. 16 v., l. 31).

The ms. is a part of a bigger ms. which J. ROMER had acquired in Surat eighty years ago. According to WEST *Šikand-Gimānīk Vičār*, Bombay 1887, p. xxvi-xxvii, ROMER had divided his ms. of 72 folios into three parts, of which one he gave to M. J. MÜLLER (i. e. M. 10, according to the old number), another to H. H. WILSON, and the third to E. NORRIS. The two latter parts are now in the India Office Library.

There is no colophon to this ms. It was written in India about 100 years ago (ZHss. p. 311, ll. 7 — 18).

M. 87 (recent acquisition).

Ms. of the Skr. version of the Pahl. *Yasn* (Y. 1 — J. 57. 28) with the Guj. version for Y. 43 — 44. 11 c.

Fly-leaf 1 r. has the following note in pencil:

શંશકરત. મધે. ઈજ્ઞશનેતા. અવસ્તા. વગરે. અરથો.

i. e. "The meaning of the Avesta of the *Ijaine*. etc. in Sanskrit."

Fol. 2 r. (top of the page) has in good hand-writing the name of the owner in Guj., and the date of purchase as follows:

ક્રમતરીત. બેહેદીન પેશતંજી માણિકજીની છે. — તા. ૨૧ જાનેવારી ૧૮૩૬ અંગરેજીને દીને. લીધી છે.

i. e. "(The ms.) belongs to the humblest Behedin Peštanji Mānīkji. — Bought on the 21st January 1836 A.D."

The owner was the editor of the "Jām-i-Jamshed."

Then follows the note of presentation:

"The ms. was presented to the Rev. Dr. O. FÜHRER with DASTUR JAMASPJI's best compliments 27/4/84."

III

Colophons of Manuscripts in the India Office Library of London.

Z. & P. 1 (L 1).

Ms. of the *Vidēvdāt Sāda*.

69

It has only the date on fol. 246, l. 14:

• ૨૯૫૦ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭

i.e. "Year 804 A.Y."

Fol. 249 a has the following note by a later hand: વંનદીદાદ ઇજાશને તા. વીશપરદ પોથો છે ગતો બેતો વરશ તરંનશેડે તા. શારી તરંન શેહેતો છે એ ગોવાઈ પરતી છે શહી,

i.e. "This is the book (ms.) of *Vandīdād*, *Ijašne*, and *Vīšparad* (*Vidēvdāt*, *Yasn* and *Višp Rat*). It is very old, of about 800 to 850 years. This is (said) on authority."

Z. & P. 2 (L 2).

Ms. of the *Vidēvdāt Sāda*.

70a

Fol. 346 b. has the following Pahl. colophon:

અથવા ૩૬૫૦ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭
૧૭૫૭ • ૬૧૭ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭
૭ • ૫૫ • ૧૭૫૭ • ૬૧૭ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭
૭ • ૫૫ • ૧૭૫૭ • ૬૧૭ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭
૭ • ૫૫ • ૧૭૫૭ • ૬૧૭ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭
૭ • ૫૫ • ૧૭૫૭ • ૬૧૭ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭
૭ • ૫૫ • ૧૭૫૭ • ૬૧૭ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭
૭ • ૫૫ • ૧૭૫૭ • ૬૧૭ • ૭ • ૫૫ • ૧૭૫૭ • ૬૧૭

1. Thus or ૩૬૫૦ "30" which is an error for ૨૦ "20"; the year is given as 1129 A.Y. in the Pers. and Guj. colophons, pertaining to this ms., Nos. 70 b and 70 c. Or perhaps ૩૬૫૦ stands for ૩૦, thus ૨૦ "20 and". — 2. For the expression, cf. Suppl. pers. 29, colophons Nos. 8 b and 8 c.

disposition, (who is) a friend of the religion, a learner of the religion, a teacher of the religion, a speaker of truth, and (who is) contemplating God, son of RUSTAM, son of MĒNŌČIHR, son of MĀNAK, son of ĀSĀ, from the lineage of MŌBADĀN MŌBAD HORMAZDIYĀR RĀMIYĀR, resident of the blessed port of Surat. Everybody, who reads it, should cause forgiveness from the Lord, and immortality of the soul, and good blessings to reach the owner of this book (ms.) and on the writer of the ms. "There is (only) one path, that of righteousness, all others are contrary paths (Av. and Pahlv.). "With a glad mind (and) with the soul according to one's desires" (Av.). "Happy is that body upon which its own soul works" (Pahlv.). May the glory of the *Mazda*-worshipping religion be victorious!

70b

Fol. 348 a. has the following Pers. colophon :

فرجید یدرود شادی و رامشنی اندر روز مبارک ماه بختار بهاء مبارک اردیبهشت
امشاسفند سال اور یکهزار صد و بیست و نه از شاهنشاه یزدگرد شهریار نوشتم این کتاب
جودبوداد اندر بندر مبارک سورت هر که خواند دعا و آفرین برکاتب رساند و کاتب الحروف
من دین بنده موبد زاده موبد رستم ابن موبد بهرام ابن داراب ابن سهراب ابن مانک
ابن بیشوتن لقب سنجانه از نسل موبدان موبد نیریوسنگد دهل و نویساننده این کتاب موبد
زاده نیکنام نیک سرانجام نیک خصلت دین پرور تار دین چاشیدار دین آموختار دین دوست
موبد نوروز ابن رستم ابن مینوچهر ابن مانک ابن آسا ساکن بندر مبارک سورت از نسل
موبدان موبد هرمزدیار را میار هر که خواند دعا و آفرین و انوشه روانی برکاتب و نویساننده
این کتاب برساند.

هر که خواند دعا طمع دارم	زانکه از بندهای دیندارم
نوشته بماند سیاه بر سفید	نویسنده را نیست فردا امید
نوشته بماند بخط سیاه	نویسنده گردد بخاک تباه

It has the same contents as the above colophon.

Verses: 1. From every one who reads this I desire a blessing, as I am one of the faithful servants (of God). For verses 2 and 3 s. Suppl. pers. 48, colophon No. 16 a.

70c

Fol. 348 b. has the following Guj. colophon :

रोज श्री माह वोखतार माह श्री अरदीबेहेस्त अमशासफंद । पार्सी सने ११२९ संवत
१८१६ नां वषं मार्गशीर्ष शुदी १० गुरौ तारीख ८ माहे रबीअलआखर सने ११७३ हेजरी एणि
दंने ए केताब तमाश थई ॥ ए केताबनु लखनार कमतरांन दीनबंदः मुबदजादः एरवद रुस्तम
बेन बेहेरांम बेन दाराब बेन सोहोराब बेन मानक बेन पशोतन । लकब संजाणां । मुबद निरीबोसंग

धवलनी नसलनां ॥ तथा ए केतावनु लखावनार मुबदजादः नेकनांम नेकसरंजांम नेकखसलत
दीनपरवर दीनचासीदार दीनआंमोजगार । मुबद नुरोज बेन रुस्तम बेन मीनोचेहेर बेन मानक बेन
आसा । मुबद हरमजदीआर रांमीआरनी नसलनां बंदरे सूरतनां रेहेनार । जे कोई ए केताव पढि ते
लखनारनि तथा लखावनारनि दुआ आफरीन अनोशिहरोआंनी खोदा आंमोरजी पोहोचाडी ॥

It has the same contents as the above Pahl. colophon. Besides the Parsi date, it gives the Hindu date: *Samvat* 1816, Thursday, the 10th of the bright half of the month of *Mārgaśīrṣa*, and the Moham-
medan date: the 8th of *Rabi-ul-ākhar*, 1173 A.H.

Z. & P. 3 (L 3).

Ms. of the *Vidēvdāt Sāda* with the *Yazišn* and *Visp Rat*.

There is no colophon.

Fol. 1 b has in a later hand :

71a

وندیداد سعدی و با یزشن و با وسپرد که کولیات (کلیات sic. for) زرتشت آورده است
این خط دستور داراب نوشته و جمشید ولایتی از او آموخته است و اول پهلوی از دستورداراب
پیدا کرده یعنی در هند کسی خط پهلوی را نداشته بود دستور داراب زاهری (ظاهر sic. for)
کرده است و فران سیس انکوئیل شاکرد او بود و در هندوستان دستوران دستور داراب بود.

Translation: The *Vandīdād Sāda* (written *sa'dē*), and with the *Yazišn*, and with the *Visparad*, which collected works ZARTUŠT has brought. This (hand)writing is of DASTŪR DĀRĀB, and JĀMŠĒD VILĀYATĪ has learned from it; and Pahlavi was first made known by DASTŪR DĀRĀB, i. e. (to say) in India none had the Pahlavi script (perhaps ms.) and DASTŪR DĀRĀB has brought it to light; and the Frenchman ANQUETIL was his pupil, and in India the DASTŪRĀN DASTŪR was DASTŪR DĀRĀB.

Then follows in Guj. :

71b

વંદીદાદ તા. ઇજેશને વીસપરદ શાથે છે એ પોથો દશતુર દારાખને હાતનો લખેલો
છે ગનો શહી છે દશતુર દારાખ જે ગનો ખયરદાર પેહેલવીમાં તા. ફારશીમાં તા. શંસકરમાં
તા. નન્નેમમાં હતા તે દશતુરે પોતાને હાતે લખો છે એ પોથો દાખત(ર)શાખશે વેચાતો
લીધો એક કાઠ મોખેદને હાતથી મલેઓ શુરતમાં.

It says further that DASTŪR DĀRĀB was also well versed in Persian, Sanskrit and astrology and that this ms. which is accurately written was bought by DR. SYCE (?) from a Mōbad in Surat.

૧૧૬૧ હેઝરી (sic.) એણિ દંત એ કેતાય નંદ વંદીદાદ લખી શંમપૂરણ કીયો એ દિતાયતો લખનાર કંમતરીન બંદેહે હેરવદન્દેહે હેરવદ રસ્તંમ ખીન મુખેદ દારાય ખીન મુખેદ ફરંમરૌજી ખીન મીતોચેહેરજી ખીન કિરેશાશપજી ખીન નરશંગજી પાવડીનાં ધ લખી શંમપૂરણ કીયો તા. એ કેતાયતો લખાવનાર નેકનામ નેક શરંનન્મં નેક ખસલત નેક કેરદાર નેક ગોફતાર પાક દેવનાં મુખેદ શ્રી ખેહેમનજી તુરૌજી ખીન... પોતાનો શવાય હંશલને વાશને તા. પોને પહુકવાને વાશને ફરમાઈશ કરી લખાવેલ છે. જે કોઈ મુખેદ દીનદાર એ પુસ્તકે પદે અથવા પદાવે અથવા શીખે શીખાવે તે મધે સવાય અજમતો હંમખેહેર રૌશન ગરૌથમંતમાં શ્રી લખાવનારને જાવેદાં લખે હંસેલ થાએ અને શ્રી રશંન પૂત ગૂઝરને વખત મેહેર ઈઅજદની દરગાહમાં શરખરૂ રહે તા. શ્રી દાદાર હોરમજદનાં ફજો કરંમથી ઊમેદવાર છેજી જે જે કોઈ મુખેદ દીનદાર એ પુસ્તકે પદે અને ખૂસથી લખાવનારનાં હકમાં દોઆ કરે તેહેને હંમેશે ખુદાઈ ખૂશી રાખે ખાંતે આઆદ કરે શ્રી લખાવનારનૂ દેવ તાજગી આ મોરાદ રાખે એદુન આદ એદુન તરજ આદ.

پوش کر بخطای رسی و طمانه منن که هیچ نفس بشر از خالی خطا نبود

It has the same particulars as the above colophon. It gives further the name of the person for whom the ms. was written as MÖBAD ŠRĪ BAHMANJĪ NAVRŌZJĪ BIN...

The translation of the latter part of the colophon is as follows:

"And MÖBAD ŠRĪ BAHMANJĪ NAVRŌZJĪ BIN..... of good name, and of good end, of good character, of good deeds, speaking the truth and of pure heart has ordered to write this ms. for getting the retribution for this pious act and for his own recital. (When) any pious *Möbad* recites or makes (some one) recite, or learns or makes (some one) learn this book, may Šrī the person who ordered this to be written acquire in the shining *Garōthmān* (paradise) for eternity (his) share in the retribution of this great meritorious act, and may he stand with a radiant face in the court of *Meher Yazat* at the time of the crossing of the *Šrī* brilliant bridge! And I hope from the excellence and generosity of *Šrī Dādār Hōrmazd*, that He may always keep any pious *Möbad*, who recites this book and gladly offers benedictions for the person who caused this to be written, joyous and prosperous, and that He may keep the heart of the person, who ordered this to be written, fresh and of attained wishes! May it be so! May it be still more so!

Verse: Conceal (it), if thou comest across a mistake, and do not reproach, because after all there is no human being without a mistake.

Z. & P. 6 (L 6).

Ms. of the *Yasn.*

73

Fol. 197 a - b has the following Pers. colophon :

روز سروش ماه ده گاه اوزیرند (اوزیرن sic.) تمام شد تحریر فل (ق آل sic.)
 تاریخ بیست و دویم ماه ربیع الاول سنه هجری ۱۱۵۲ سنه ایزد جردی ۱۱۱۰ شهنشاه ایزد جرد
 شهریار ماسان توخم بشهرستان خجسته بروج^۱ از یران انجمن حوبست نیر اور داد^۱ و آبن دین
 مازدیسنی هیربد رستم بن دستور بهرام بن دستور اردشیر بن نوشیروان بن دھیان

Translation: (On) the day *Srōš*, the month *Deh* (10th), the *Gāh Ūzīran*, thoroughly completed on the 22nd day of *Rabī'ul-aval* 1152 A.H., (corresponding to) the year 1110 *YAZDĠARDĪ*, of the king of kings, *YAZDĠARD ŠAHRİYĀR*, of the lineage of *SĀSĀN* in the blessed town of Broach. It has sprung up from the assembly of Irān over the law and custom of the religion of the *Mazda*-worshippers (?). *HĒRBUD RUSTAM BIN DASTŪR BAHRĀM BIN DASTŪR ARDAŠĪR BIN NŌŠĪRVĀN BIN DAHYĀN* (has written).

Z. & P. 7 (formerly known as Z. & P. XXII).

Ms. of the *Bundahišn* in Paz.

74

Fol. 93 v. has the following Pers. colophon :

تمام شد این کتاب بن دھشن بروز مبارک خورشید بهاء مبارک آدر ایزد سال اور
 یکھزار و یکصد و هفتاد و چهار از یزد جرد شهریار بندر سورت کاتب الحروف من دین بندہ
 دستور زاده هیربد داراب بن دستور رستم بن دستور جمشید برادر دستور کاوس بن بهرام
 بن فرامروز

Translation: This book of the *Bundahišn* is completed on the blessed day *X'aršēd*, in the blessed month *Ādar Izad*, year 1174 from *YAZDĠARD ŠAHRİYĀR* (in) the port of Surat. The writer of the ms. am I, the servant of the religion *DASTŪR*-born *HĒRBUD DĀRĀB DASTŪR RUSTAM DASTŪR JAMŠĒD*, brother of *DASTŪR KĀVUS BIN BAHRĀM BIN FARĀMURZ*.

1. This remains obscure. The last three words seem to be اخوبست تیر اور داد but most probably it is جست یستہ اور داد.

Z. & P. 8.

Ms. of the *Rivāyat* of KĀMĀ ĀSĀ.

It has on the 1st unnumbered page the following Pahl. Pers. note : 75a

دستور دارد در پهلوی نه صد ساله معنی نوشته است در ورق ۷۹

Translation : The word *pātišāhī* in Pahlavī has the meaning "*Dastūr*". It is nine hundred years old. The version is written on page 79.

Ms. of the *Rivāyat* of KĀMDIN ŠĀPŪR of Cambay, Paz. in Av. characters.

Fol. 1 r. has the following invocation :

75b

و اورمزد و اماسفندان هیار و یاد او پشت [و ینام]

i.e. "And Ō(h)rmazd and Amsāsfinds are helpers, and His remembrance is (like) a protector and asylum."

Then follows a short Guj. note :

એ કેતાબ નેશારીથી હાત આવીય મલતી નથી મલવી ગણી મુશકેલ છે કેથે છે નહી તેથી (સ)ખતીથી મેલવીય.

It says that this book (ms.) was obtained in Navsari with great difficulty, and that it is not found elsewhere.

Fol. 133 b has the Pers. colophon pertaining to this copy as follows : 75c

تمت تمام شد روز آبان ماه دی کام هاون سال اور ۳ هزار بریست . از شاهنشاه
یزدکرد شهریار ساسان و شهرستان خجسته ایران و نصبه نوساری این کتاب نوشته شد
نویسنده بشوتن بن فریدون بن هویجی رقم کرد هر که خواناد افرین کند.

Translation : (The ms.) has been fully completed. (On) the day *Ābān*, the month *Daē*, the *Gāh Hāvan*, the year 1020 from the king of kings YAZDGARD ŠAHRİYĀR of the lineage of SĀSĀN of the blessed country of Īrān, and (in) the town of Navsari this book has been written. The scribe PEŠOTAN BIN FARĒDŪN BIN HŌMĪ has written (it). May everybody who reads it offer blessings (on him)!

Fol. 149 b has the following Paz. colophon pertaining to the original : 75d

دستور دارد در پهلوی نه صد ساله معنی نوشته است در ورق ۷۹
دستور دارد در پهلوی نه صد ساله معنی نوشته است در ورق ۷۹

Fol. 149 b has the following Pers. colophon belonging to the original: 75e

بنام ایزد. بنام دادار اورمزد رایومند خورهمند هما یزدان و مینوان و یزدان کتبان
 به نیک دهشنی خواهم نوشتن بدو¹ اختر نیک نامه از ایران زمین به کشور هندوستان بدستوران
 و هیربدان و ده یزدان ائورنان ارشتاران و استریوشان هتخشان و دینداران و دین چاشیداران
 و دین برورتاران و دین ربانیداران و دین یوزداثرنیداران چون دستوران دین مازدیشنان از
 قصبه نوساری و چون هیربد رانان بن هوشنگ² و چون مهیار³ بن دهیان⁴ چون هیربد چندای
 بن پالهن چون هیربد بهرام بن پالهن چون ده یود بهدین مانک بن چنگا بهدین آسای
 بن بهرام بهدین دهیان⁴ بن جانکا از قصبه قنبايد چون هیربد روان بزرگ تن یوداثر هویم
 راست گفتار چون هیربد شاپور⁵ بن هیرا و هیربد اسا بن نیریوسنگ و هیربد جیوه بن خورشید
 بهدین ناخوا بن آسا بهدین بهمن سیاوخش بهدین کیام الدین آسا بهدین سیاوخش بن چندا
 بهدین لینیای⁶ بن کام الدین⁷ صد هزاران درود و نیازمندی از این بهدینان ایران زمین
 قبول و مطالع فرمایند و اورمزد امشاسفندان هیاره باد ار(د)یبهشت پناه شما اما هما وهان
 اندر هفت کشور زمین باد ایدون باد چون مان آفرینند.

Translation: In the name of God. In the name of resplendent and glorious *Hormazd*, (and of) all spiritual *Yazads* and the *Yazads* of this world and in good fortune (lit. gifts). I will write with the (help) of the two good constellations, a letter from the land of *Īrān* to the land of India (addressed) to the *Dastūrs*, and *Hērbuds*, and chiefs of the land, the priests, warriors, husbandmen and artisans, and the religious ones, and the teachers of the religion, and the protectors of the religion, and the propagators of the religion, and the workers in purity for the religion, like the *Dastūrs* of the *Mazda*-worshipping religion from the town of Navsari (and) like *HĒRBUD RĀNĀ BIN HŌŠANG*, and like *MAHIYĀR BIN DAHYĀN*, like *HĒRBUD ĀNDĀI BIN PĀLHAN*, like *HĒRBUD BAHRĀM BIN PĀLHAN*, (like) the chiefs *BEHDĪN MĀNAK BIN ĀNGĀ*, *BEHDĪN ĀSĀI BIN BAHRĀM*, *BEHDĪN DAHYĀN BIN ĀNGĀ*, from the town of Cambay like the *Hērbuds* of healthy soul, of pure body, of good disposition and truth-speaking, like *HĒRBUD ŠĀPŪR BIN HIRĀ*, and *HĒRBUD ĀSĀ BIN NĒRYOSANG* and *HĒRBUD JĪVAH BIN X^VARŠĒD*, *BEHDĪN NĀXVĀ BIN ĀSĀ*, *BEHDĪN BAHMAN SYĀVAXŠ*, *BEHDĪN KYĀM-UD-DĪN ĀSĀ*, *BEHDĪN SYĀVAXŠ BIN (ĀNDĀ)*, *BEHDĪN LĪNYĀI BIN KĀM-UD-DĪN*; may they accept for perusal 100,000 salutations and supplications from the

1. Ms. No. 80 of the Meherji Rana Library of Navsari which is the original has اورمزد, most probably for اورمزد. — 2. Ms. No. 80 has in a later hand کریشناچند, which is, according to DHADHAR and HODIYALA correct. — 3. Ms. No. 80 دهیان. — 4. Ms. No. 80 دهیان. — 5. Ms. No. 80 شاپور. — 6. Ms. No. 30 لینیای. — 7. For these names, cf. HODIYALA, op. cit. pp. 804-805.

The writer of this book — BEHEDĪN ĀGĀ BEHERĀNM BEN DHANJĪ BEN JIVĀJĪ DALĀL has written it. ... May God forgive (the writer), if an error has crept in while writing! (This is) certain.

Z. & P. 15.

Ms. of miscellaneous contents: *Škand Vīmānik Vičār, Mātikān i Yvišt i Fryān, Patūt, and Pursiš-Pasow*.

Fol. 20 b has at the end of the *Patūt* the following Pers. colophon: 78

بروز اسفندارمدم بهاء دی دادارگاه او سروزیم تمام شد کتاب یتیت نوشتن من دین
بنده موبد تمودرس بن فرامرز بن رستم سنجاه^۱ نوشته است هر که خواند یا آموزاند دعا افرین
بین ... رساند

Translation: The book of the *Patūt* is completed on the day *Isfandārmad*, in the month *Daē Dādār, Gāh Aivīsruthrīm*. I have written, I, the servant of the religion MŌBAD TAHMŪRAS BIN FARĀMURZ BIN RUSTAM SANJĀNA. This is written. Everybody, who reads it or teaches it, should cause good wishes and blessings to reach me.

Z. & P. 17 (WESTERGAARD L 17).

Ms. of the *Yasn*.

Fol. 1 (unnumbered) has by a later hand:

ઈજશને જંદની છે. કરીઆ સાથે છે. ગની જોની છે આશરે વરસ ૩૦૦
ઈઆ ૩૫૦ ની છે પછવારે શંવત લખેલો છે.

Translation: (This) is the *Ijašne* in Jand. It is with the ritual instructions. It is very old, of about 300 to 350 years. The *Samvat* is written at the end.

Then follows a note in Guj. on the sale of the ms. by its owner, 79a
Parsi BARJORJĪ KĀVĀSĪ A. ŠANJĀMNĀM to MANCERJĪ FARĀMĪ for a sum
of three Rupees in *Samvat* 1847, *Āto Šud* 7, on the 5th day of the 1st
month (Parsi):

શંવત ૧૮૪૭ નાં વરખે આશો શુદ્ધ ૭ રોજ ૫ માહ ૧ અં^૨ ૫૨જોરજી કાવશજી
અં જંગનાં જત અમા હમારી કેતામ વેચાતી આપી છે ૩ ૩ બદલ આપી છે હમો
કરી દરદારો નધ.

1. The name is blotted out, but its traces are distinctly visible. DHALA (Catalogue) says: "the handwriting of this ms. resembles that of L 26, which was written in 1787 A.D." — 2.
Abbreviation for અંધીઆર "priest".

Translation: In the *Samvat* year 1577, on the 8th of the bright half of (the month) *Kārtaka*, on Friday, here today in the town of *Nāgamandala* (Navsari), *Pārsī Samvat* 890 from the king of kings *Ījadajarad Sahirīār*, the day *Rasnām*, the month *Bahman*, the book of *Mainīuṣirada* is written by U(STĀ) MAHIRVĀN, son of U(STĀ) MAHĪĀR, grandson of U(STĀ) PADAM; and it was caused to be written by E(RVAD) BIHIRĀM, son of E(RVAD) PĀLHAN. If anybody reads it, if anybody recites it, if anybody copies it, for (lit. in) his purpose may that which has been written by me be (of) good (use)! May it be good! Good thought, good word, good deed.

Z. & P. 20.

Ms. of the *Nurtak Apastāk*.

On the first unnumbered fol. we have :

"Duncan's Sale. Feby. 1818."

Fol. 118 b and fol. 111 b give the date of the ms. in the Skr. and **81a**
Paz. Āśīrvādas as follows:

समव सरेषु ॥ ५ । दससतेषु । सवत १७२६ वरपे अमकरोजे । अमकमासे । अमक
नग्रे ॥

[illegible]

i.e. *Samvat* 1729 and 1042 A.Y.

It seems that the ms. is copied from one written in 999 A.Y, as the words וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל are struck out in the present ms.

The copyist is the brother of DASTŪR KĀVUS, as seen from fol. 6 v. **81b**

The table of contents in Guj. is added to the ms. by a later hand, 81c as seen from fol. 111 b, which has the following particulars:

શ્રી દાદા...શવત ૧૮૩૨ નાં...શોમે રોજ ૧૫ દપમેર દાદાર...પંદાદ આ.
 રૂશતંમજ ગુા. શાહા...દરેજ એ ક્રીતાપનાં શાંકસીઆં...

i.e. "The table of contents is written in *Samvat* 1832...on Monday, the 15th day of the 12th month (Parsi) by A[NDHYĀRŪ] RUSTAMJI, (son of) the late ŠĀHĀ[PURJĪ GO]DREZ."

Z. & P. 21.

Ms. of the *Nyāyishs* and *Yāst̄s*.

82a Fol. 1 has the following note in Guj.:

ખુરદ અવશ્તાની ક્રિતાય. ક્રિતાય ફરશશી દારાયજ દશતુરની હાતની લખેલી છે
નંમશ દશતુરનો શાગરીત કીરમોનથી શુરત મોકલાવેઆ ક્રિતાય વેદીઓગરદ¹ તા.
નેરીંગસ્તાનની સાથે.

Translation: The book of the *Khurda Avestā*. The book of *Faruāšī* is written by DĀRĀBJI DĀSTŪR. He was the pupil of JĀMMĀS DĀSTŪR who was sent from Kirman (with *Yt. 13* and) with the book *Vēdīogard* and *Nerīngastān*.

82b Fol. 277 a has the following Pers. colophon:

فرچه يد بد رود شادي و رامشني اندر روز فرخ آبان بهاء فرخنده اردی بهشت سنه
يزد جردي يکهار و نود و سه بکاه اوشهن تمام شد کاتب الحروف من دين بنده ميربد زاده
ميربد مهرنوش ولد دستور بهرام ابن دستور خورشيد لقب سنجاه از نسل دستور نريوسک
دهول در قصبه نوساری کتاب نيایش و يشت و غيرها قلم شد مالک اين کتاب ميربد کاوس ولد
جشيد رستم ولد هومزی ابن ييشوتن عرف کوتواله نويشانده هر که دعوی باطل باشد تمت

Translation: Completed in welfare, joy and pleasure on the auspicious day *Ābān*, in the auspicious month *Arđibahišt*, year 1093 of YAZDĪJĀRD, in the *Gāh Ušahin*. It is completed. The writer of the ms. am I, the servant of the religion, HĒRBUD-born HĒRBUD MIHRNŌŠ, son of DASTŪR BAHRĀM DASTŪR X^VARŠĒD, surnamed SANJĀNĀ from the lineage of DASTŪR NĒRYOSANG DAHYAL. The book of *Nyāyish* and *Yāst* etc. was written in the town of Navsāri. The owner of this book HĒRBUD KĀYUS, son of JĀMŠĒD RUSTAM, son of HŌMZĪ, son of PEŠŌTAN called KŌTVĀLA, has caused (this ms.) to be written. Any claim whatsoever will be false. It is finished.

Z. & P. 22.

Ms. of the Pahl. *Bundahišn*.

1. It is difficult to identify this book. It is probably *Vičīrkart i Dēnik* (*Vajarkard i Dēnik*). The name વેદીઓગરદ is perhaps owing to the wrong spelling in Pahl. *वेदिक* (*vičīrkart*) for *वेदिक* or *वेदिक* (*vičīrkart* or *vičīrkart*), s. ६२४६ पेशोतन दशतुर भेदेराभज *शुनंथुंनि वनरकरद, दीनी*. Bombay 1848, pp. 5-6.

Translation: In the year *Samvat* 1817, the dark half of the month of *Āso*, the day...the blessed day *Khurdādēsāl Khudāi*, the blessed month auspicious *Farvardin Ijadī*, the year, the *Fārsī* year 1131 (of) IAJDAJARD, this book of "The Consecration of the *Bāj* and the *Patitī* recited for the soul (of the dead)" is written. He who recites or reads this book should always utter good wishes and blessings on the writer.

Then follow the usual Pers. verses of the scribes as in Suppl. pers. 48, colophon No. 16 a:

نوشته بهماند سیه بر سفید نویسنده را نیست فردا امید
نوشته بهماند بخط سیاه نویسنده کردد بخاک تباہ
من نوشتم تا بر آید روز بکار من نمانم این بهماند یادگار

Z. & P. 25 (GELDNER L 25).

Ms. of the *Xurtak Apastāk*.

Fol. 84 v. has the following note in Pers.:

بجانب الملک ممتاز الدوله جواتهن دکنین فرض جنگ بهادر دستور کاوس نذر
گذرانید بتاریخ ... محرم سنه ۱۲۲۳

Translation: DASTŪR KĀVUS presented (the ms.) to His Excellency MUMTĀZ UD-DAULA (i.e. "Chosen one of the realm") JONADHAN DUNCAN FRAZER JĀNG BAHĀDUR on the ... of *Moḥarram* 1223 A.H.

Z. & P. XII.

Ms. of *Nyāyišs*, *Yašts* and *Sih-Rōčak* with their Pahl. version.

The first fol. has in Guj. રોચક ઇલ ૧૫૬૨, which has no significance for the date of the ms.

Fol. 102 a has the following Pers. colophon:

تمام شد معنی نیایش و یشت و معنی سیروزه در پهلوی نوشته شده فقیر حقیر دستور
کاوس..... دستور در سال ایزدجردی یست و چهار مطابق سنه یکهزار و صد
و هفتاد هجری بروز دیهر ماه فرخ تبر تمام شد

Translation: It is completed. The meaning of the *Nyāyišs* and *Yašts* and the meaning of *Sirōza* is written in Pahlavi. The poor and humble DASTŪR KĀVUS¹ ... DASTŪR ... It is completed

1. The name of the copyist is blotted out and therefore it is very difficult to read.

in the year (11)24 A.Y., corresponding to 1170 A.H., on the day *Dēmihr* of the auspicious month *Tir*.

Z. & P. XXVI (formerly Z. & P. 7).

Ms. of the *Pursišnī i Kirīyā i Yazišnī*, i.e. "Questions about the liturgy of the *Yazišnī*."

87 Fol. 22 b has the following Pers. colophon :

بروز سروش ماه مبارک دی دادار سنه ایکهزار یکصد و شش از شهنشاه پردکرد شهریار
تتم تمام شد این کتاب پرسشی کبریای^۱ ایزدشنی تمام شد تمام شد کار من نظام شد

It says that the ms. was completed on the 17th day of the 10th month 1106 A.Y. There is at the end of the colophon the usual words of scribes: "It is fully completed, my work is put in order."

245. 280. 1A (ETHE 2847).

Ms. of the *Dasātīr*.

Fol. 1 r. has the following note :

"Presented by Lieut. Col. Hon. Kirkpatrick. 30th May 1804
"تاریخ کبران — قصه ایش یرستان"

88 Fol. 102 v. gives the date of the ms. as follows :

این کتاب مستطاب بتا ریخ نوزدهم شهر ربیع الاخر سنه ۱۲۱۴ بوقت قبل الظهر
صورت مسطر پذیرفت

Translation : "This excellent book was completed (lit. assumed the shape of writing) on the 19th of *Rabī'-al-ākhar* 1214 A.H. (= 1168 A.Y.) before midday."

830. 280. 18A.

Ms. of *Artāk Virāz* and *Saddar*.

89 Fol. 1 r. has the following note :

"Presented by Lieut. Col. Wm. Kirkpatrick. 30th May 1804."

1. Guj. કીરીયા, ક્રિયા, Skt. क्रिया "liturgical ceremony," then "liturgical instructions."

2572. 280. 17D (ETHE 2824). Bibliotheca Leydeniana.

Ms. of the *Kiṣṣa i Sanjān*.

92a Fol. 20 v. — fol. 21 r. has the following Pers. colophon:

فرجید بدرد شادی و راهشنی اندر روز مبارک زمیاد و بهام مبارک بهمن سال اور
یکهزار صد و هفت از شاهنشاه یزدجرد شهریاری این فقه که دستوران و بهدینان چند از ملک
ایران زمین در خلافت عمر ابن الخطاب در بلاد هند آمده سکونت اختیار کرده بودند نیشتم
اندر هندوستان در بندر مبارک سورت هر که خواند دعا آفرین بر کاتب رساند این فقه
خویشتن داری روضه آنست از دینداری که بهر شاخ و برگ اولادها شکفته است که نیم آن
بلبلان چمن میرسد هر انسان قناعتی که دل خود را در ضمائری این روضه یربار سایر
گردانید دو گوهر بصوب آتشیخ دلکشایند از قطف و افر او را حاصل و میسر گردد و این
قصه یرتاب نوشتم از برای دستور پاک ذات خجسته صفات مینت آیات رفیع الدرجات مرکز
دایره دانش هر سیرنیس (?) دُرغرر صدف بلاغت کاک الساء عزت و جلالت دُر درخشان
اصالت کمرکوه سم دو گوهر و هشیاری سهی سرو باغستان دولت و بختیاری که اسم شریفش
واضح است

Fol. 25 v. has in red ink: (sic. for بیت) باین یتبت

شهر سورت آن دستور نامی کزیده شد ز علم و شادکامی

کاتب الحروف من دین بنده موبد زاده رستم ابن موبد بهرام ابن گروثمان مکانی
داراب ابن فردوس آستانی سهراب بهشت مقام ماناک ابن نیکنام عرش مقام پیشون عرف
سنگانه هر که خواند دعا و آفرین و انوشه روانی بر کاتب رساند تمیم بالخیر والطف²

Translation: Completed in welfare, joy and pleasure on the blessed day *Zamyād* and in the blessed month *Bahman*, year 1107 from the king of kings YAZDJARD ŠAHRİYĀR. I have written this tale which (narrates) — how some *Dastūrs* and *Behdīns* from the kingdom of the land of Irān having come to the land of India during the Khalifāte of 'OMAR IBN-AL-KHAṬṬĀB, had taken up their abode there, — in India in the blessed port of Surat. Everybody, who reads it, should cause good wishes (and) blessings to reach the writer. This tale of continence — it is the pleasure itself arising from religiousness which has flourished from every branch and leaf of (their) descendants, so that half of these nightingales — بلبلان — reach the flower-graden (of paradise). Every man of contentment who makes (in ms. made) his own heart wandering in the thoughts of this garden full of fruits throws two jewels in the path of that pleasant branch, gathering (whose) fruits and rejoicings (therefrom) are rendered easily attainable for him. And I have written this illus-

trious tale for the DASTŪR of holy nature, of blessed qualities, of august signs, of exalted positions, the centre of the circle of knowledge of every..., the shining pearl of the shell of eloquence, the pupil of the eye of the heaven of honour and glory, the shining pearl of the solidity (of judgment) of the pass (کمر کوه) of hearing of the two jewels and of prudence, the erect cypress of the garden of wealth and prosperity, whose noble name is manifest.

With this verse.

Verse: In the city of Surat that famous DASTŪR¹ was chosen for his knowledge and happiness.

The writer of the ms. am I, the servant of the religion, MŌBAD-born RUSTAM IBN MŌBAD BAHRĀM IBN late (lit. having heaven — کروشان — as his residence) DĀRĀB IBN late (lit. having the threshold of heaven — فردوس — as his resting-place) SOHRĀB (son of) the late (lit. residing in heaven — بهشت) MĀNAK, son of the late (lit. residing in the empyrean — عرش) PEŠŪTAN of good name, called SANĪĀNA. Everybody, who reads it, should cause good wishes and blessings and immortality of the soul to reach the writer. Finished in abundance and generosity.

Fol. 23 r., l. 9 — fol. 23 v. has an epilogue giving the details as 92b above:

همین قصه ز لطف یاک داور	زین دین به نوشتن آخر
رسانیدم باتمام از ره داد	بما بهمت و در روز زیاد
میان غرق را با نقطه خوانی	سنه از یزدجردی گزیدانی
دعا گوید برستم ایت بهرام	مهران بهدین چو خواند این نظام
همین امید دارم از ره دین	ز لطف و مهر دستوران و بهدین
صحبیح سازد کنند برمن عطائی	که گر باشد درین سهو و خطائی
عدو حاسدانرا گاست سازند	نسازد عیب و او را راست سازند

تمت تمام شد کار من نظام شد

نویسنده را نیست فردا امید	نوشته بماند سیه بر سفید
من نهانم ایت بماند یادگار	من نوشتن صرف کردم روزگار

Translation: From the felicity of the good religion and by the favour of the holy Judge I have written this same narrative to the end. I have completed it on the day *Zamyād* in the month *Bahman* in the way

1. The allusion is to DASTŪR KĀYUS MENAĪJĀM, although he is not mentioned by name. — 2. ETHÉ says that the present copy is apparently a transcript of that in the British Museum as the name of the copyist etc. are just the same, (s. ETHÉ, Catalogue).

of justice. If thou dost not know the year of (from) *Yazdġard*, read (the word) غرق with a diacritical point on the middle letter (i.e. غرق the chronogram for 1107). Every *Behdīn*, who reads this poem should pronounce good wishes on RUSTAM IBN BAHRĀM. I hope from the favour and mercy of *Dastūrs* and *Behdīns* in the way of religion that if there is an error or a mistake in this (ms.), they will correct it and do me (thereby) a favour; (and that) they will not make (it) faulty (through ignorance) but correct it, (thereby) they will diminish (weaken or destroy) enemies and enviers (of the scribe).

It has been fully completed, and my work has been put in order. (For the translation of the last two verses s. Suppl. pers. 48, colophon No. 16 a).

2718. 280. 12 F (ETHÉ 2826). Bibliotheca Leydeniana.

Ms. of the *Dasātīr*.

- 93 “According to a note on fol. 1a this copy had come into the possession of Mullā Kāus, the father of Mullā Fīrūz (who afterwards edited and translated it), in A.H. 1180 (A.D. 1766/1767) and was finally presented to Major John Malcolm (afterwards Sir John Malcolm) by the same Fīrūz.” (ETHÉ, Catalogue).

2769. 280. 8 D (ETHÉ 2983).

Ms. of the Pers. version of the *Mēnūk i Xrat*.

- 94 It has on the cover “Bibliotheca Leydeniana.”

2777. 280. D (ETHÉ 2822). Bibliotheca Leydeniana.

Ms. of the *Amšāspand Nāma*.

- 95 Fol. 124 r. has the name of the copyist:

این امشاسپند حکمہ نبشته شد بخط فقیر الحقیر کیقباد ولد رستم لرهاسب بجهت یادگاری
هرکس خواند دعا طمع دارم

Translation: This knowledge — حکمہ — (concerning) the *Amšāspands* is written by (lit. in the handwriting of) poor and humble KAIQOBĀD, son of RUSTAM LOHRĀSB, for the sake of (his) remembrance, I am desirous of good wishes from everybody, who reads it.

2786. 280. 8 E (ETHE 2822). Bibliotheca Leydeniana.

Ms. of the *T'adhakira i Šaikh 'Alī Huranī* (شیخ علی حرانی) and *Am-šōsfand nāma*.

Fol. 72 v. has the following Pers. colophon:

96

تمت بالخیر کاتب الحروف احقر العباد محمد آنیس بتاريخ بیست و نهم ماه ساون سنه ۱۲۱۳
مکه (sic. for مکہ) مطابق سیزدهم ماه آگست سنه ۱۸۶۰ ع

It says that the ms. was completed on the 29th of *Sāran* (*Šrāvan*) 1213 *Anno Maghī*¹ = the 13th August 186- A. D. by the humblest of servants MUHAMMAD ĀNIS.

3043. 280. 12 E (WEST Ia).

Ms. of the Pers. *Šaddar* in Zend characters with its Guj. version.

It has on the cover the name of the ms. as follows:

کتاب صد در زبان فارسی حرف زند مع ترجمه در زبان گجراتی

Fol. 8 (unnumbered) has the following note:

“Sad. dar Persian in Zend character with Gujerati version. Parsi Literature. Presented by Mr. Romer. August 31. 1837.”

Fol. 142 has the following Skr. colophon²:

97

संवत् १६३१ वर्षे ज्येष्ठ सुदि ९ बुधवासरे । उत्रा । नक्षत्रे ॥ संवत् पारसी ९४४ वर्षे रोज
आस्मान् ॥ २७ माह शहिरेवर ६ गिहि उजीरण ॥ श्री भृगुकछ्वास्तव्य ॥ पुस्तक श्रीः सददर ।
संपूर्ण लिखतं ॥ अध्वारू कन्हक्षपुत्रे ॥ राम इति समृत^३ । तस्यपुत्र । एवंपदम हस्ताक्षरे
लिखतं । पुस्तक श्रीः सददर समाप्तः ॥ बहिदीन् ज्ञातीयव्यगिहित्वास्तुतेन^४ । बहिदीन्

1. The era mentioned in this colophon is the Magha era used in Chittagong. The 29th (i.e. the 14th of the dark half) of *Šrāvan* 1228 (not 1218) *Anno Maghī* corresponds to the 13th of August 1861 A.D.; cf. DUNAL's Chronology — prepared by JAGJIVAN GANESH JETHABHAI, Limbdi 1912, introduction by M. P. KHARAGHAT, p. 19, § 29. — 2. This colophon is translated by WEST in SBE. 24. p. XL. HODIVALA has commented on it (*Studies in Parsi History*, Bombay 1920, pp. 255-256). — 3. WEST seems to have read समृत and translated “brought together (by the priest) RĀM.” But the word would seem to be स्मृत misspelt समृत which would ordinarily appear in this context; the absence of the *anuvāras* on स and त and of the instrumental termination for राम and above all the presence of इति render this reading preferable to WEST's (KHARAGHAT). — 4. For the reading of HODIVALA, (op. cit. p. 256) s. translation.

For the translation of the Persian verses s. Suppl. pers. 48, colophon No. 16 a.

The following is an attempt at a translation of their Guj. version :
1. I have written this for the sake of passing (lit. spending) the day, according to which day (?); although (पण lit. but) I do not remain, (but) this will remain — my remembrance will remain. — 2. The scribes (lit. writers) of letters (of the alphabet) become (reduced to dust), (when their) time (comes); but that which is written remains (वरआसि । जुपरिराखिकोए ?), the poor scribes become fine (गल गल ?) dust.

For the translation of the first three *śloka*s, cf. M. 66, colophon Nos. 54 c and 54 e. — The fourth *śloka* is very corrupt. It is found also at the end of the Skr. colophon to a Guj. version of the Paz. *Mēnūki Xrat* — DESAI's No. २३१ * of the library of the late ERVAD M. R. UNVALA, written on the 18th day of the 3rd month, *Samvat* 1610, in Daman by ERVAD JĀL son of ERVAD KĀNDĪN. Here it is less corrupt as follows:—

अक्षर मात्र पद स्वरहीनं । व्यंजन संधि वि । वर्ज्जातारफं । साधुभिरयम् । म
क्षमितव्यं । का नव । मुह्यति साध्र । समुद्ध ॥

i.e. "Righteous men should put up with (a copy) in which (sometimes) letters, strokes (मात्र), syllables, vowels, consonants, *sandhis* and *r*-letters (रेफ) are missing (हीन, विवर्जित for विवर्जात), who does not become perplexed while caring for the correctness (समुद्धि "prosperity") of the *śāstras*?"¹

1. This *śloka* reminds us of the following verses of scribes:

که گر باشد درین سهو و خطائی - صحیح سازد کند برمن عطائی
نسازد عیب و او را راست سازند - عدو حاسد انرا کاست سازند

Ind Off., 2572, 280. 17 D, colophon No. 92 b.

and بیوش گر خطای رسی و طعنه مزین - که هیچ نفس بشر خالی از خطائ بود

Ind. Off., Z, and P, 5, colophon No. 72 b.

IV

Colophons of Manuscripts in the British Museum, London.

Zend Add. 8995.

Ms. of the miscellaneous Avesta in Pers. characters.

98

Fol. 90 r. has the following Pers. colophon :

نوشتم من دین بنده دستور رستم جاماسب اندر روز تیر ایزد اج اسرداد ماه قدیم سنه
۱۱۴۴ یزد جردیه فرجام یافت

It says that the ms. was completed on the 13th day of the 5th month *Qadīm* 1144 A.Y. by DASTŪR RUSTAM DASTŪR JĀMĀSP.

Zend Add. 8996.

Ms. of the *Nurtak Apastūk*.

99

Fol. 65 r. has the following Pers. colophon :

نوشته از بهر اثایه ورزی دین چاشیدار پتت گفتار ستایش نیایش نیکو خصال پندیده
(بسندید) اقبال جهان فروز خالق خالق تا صد و پنجاه سالان کارفرمایند یس اج
صد و پنجاه سالان بفرزندان فرزندگان به اوسپارند خط بنده کترین خاک پای دانشوران
یکجهت دین و مازدیسنان کیباد بهشت روان رستم بهرام سهراب بتاریخ روز فروردین ایزد اج
۱۹ بهمنماه قدیم سنه ۱۲۲۳

Translation: Written for the sake of the practice of the recitation (or of holiness — اشایه) of the learner of the religion, the reciter of the *Patit*, the *Satāyis*, (and) the *Nyāiš*, of good qualities, of approved fortune, world-illuminating, of the creator-like disposition...so that they may make use of it up to 150 years, and after 150 years they may entrust it to the children of (their) children. The (hand)writing is of the humblest servant, the dust of the feet of wise men, having (only) one object in view (یکجهت) — the good *Mazda*-worshipping religion, KAIOBĀN, son of the late (lit. heavenly-souled) RUSTAM BAHBĀM SOHRĀB, on the day *Fravardīn Yazad* (19th), the month *Bahman Qadīm*, year 1223 (A. Y).

Zend Add. 18396 (GELDNER O 1, WESTERGAARD O 384).

Ms. of the *Yazīšn*.

Fol. 198 r. has the following Pers. colophon :

100

فرجبد پدرود و شادی و رامشنی اندر روز شهریور امشاسفند ماه بهمن امشاسفند سال
اور یکہزار صد و پنج از شاهنشاه یزدگرد شهریار ساسان تخمه شهرستان ایران این کتاب
اوستا یزشنه تمام شد کاتب حروف من دین بنده موبد بهیکہجایی ابن دستور رستم جی بن
دستور بہرام جی لقب سنجانہ برستار آتش ورہرام ساکن قصبہ نوساری سرکار سورت داخل
کجرات اندر بلد ہند ہر کہ خواند و یا آموزد دعای انوشہ روانی برین بنده رساند و اسلام
(السلام) مالک این کتاب سیت صاحب موبد مانک جی سیت ولد کروٹانی اخوانی
نوروزی سیت ارزانی (ارزانی) باد و اسلام (السلام) بیوشگر بخطای
رسی و طعنہ مزین — کہ هیچ نفس بشر خالی از خطا نبود

Translation : Completed in welfare, and joy, and pleasure. On the day *Šahrēvar Amšāsfund*, the month *Bahman Amšāsfund*, year 1105 from the king of kings YAZDGARD ŠAHRIYĀR, from the lineage of SĀSĀN of the land of Īrān, this book of Avesta *Yazīšna* is finished. The writer of the ms. am I, the servant of the religion MŌBAD BHĪKHĀJĪ IBN DASTŪR RUSTAMĪ BIN DASTŪR BAHRĀMĪ, surnamed SANJĀNA, servant of the *Bahrām* Fire, resident of the town of Navsari (which is dependent on) the *Sarkār* of Surat (and situated) in Gujarat in the land of India. Everybody, who reads it or teaches it, should cause (good) wishes for the immortality of the soul to reach this servant, and peace. The owner of this book is SĒT ŠAHĪB MŌBAD MĀNAKĪ SĒT, son of the late (lit. having his residence in the *Garōtmān*) NAVRŌJĪ SĒT. May he be worthy of it! And peace!

For the verse, cf. Z. & P. 2, colophon No. 70 b.

Zend Add. 22377.

Ms. of the *Av. Visp Rat* with the Pahl. version which seems to be incomplete.

The unpaginated fol. 47 v. has the following note in Latin : Hunc 101
librum Visparad (Vendidad Sade disemptum?) — a sacerdote pauperi
FERIDUNO emi — Suratī, Jan. 3. 1822 (Teste TAHEMURATHE MOBEDO), i.e.
“I have bought this book Visparad (extracted from? the Vendidad
Sade) from a poor priest named FERIDUN in Surat (in the presence of
the witness MOBED TAHEMURATH). Jan. 3. 1822.”

هیربد زاده هیربد هرمزیار بن فرامرز بن هیربد قیامدن بن هیربد کیقباد لقب سنجانه این
کتاب بروز ایران بهاء اردی بهشت سنه یزدگردی یک هزار و چهل و دو بمواذب (sic.
بوجوب for) فرمایش کنورچی بن ناهانه بهای مودی نوشته شد هر که خواند دعا کنند.

بیت

نوشته من ندانم که خواند اگر میرم به بیشک اینت بماند
نوشته بماند بخط سیاه نویسند گردد بخاک تباہ

Translation: This book of the Avesta and Zand, and of the Pāzand letters, and of the Avesta and Zand letters is completed. The writer is HĒRBUD-born HĒRBUD HORMAZIYĀR BIN HĒRBUD FARĀMURZ BIN HĒRBUD QAYĀMDĪN BIN HĒRBUD KAIQOBĀD, surnamed SANJĀNA. This book was written on the day *Anērān*, and the month *Arđibahišt*, year 1042 of YAZDGARD at the request of KUNVARJĪ BIN NĀHĀNABHAI MŌDĪ. Everybody who reads (it), should pronounce good wishes.

Verses: I do not know who will read what I have written ; (even) if I die, this will undoubtedly remain.

(For the second verse s. Suppl. pers. 48, colophon No. 16 a).

Pahlavi Or. 1591 (WEST Add. Oriental 22378?).

Ms. of the Pahl. *Bundahišn*.

107

It has the following note in the handwriting of RAWLINSON :

"Bundehesh. Pehlevi Ms. copied for me at Bombay from an exemplar in the possession of Mobad Rustam, son of the famous Mobad Firoz, and the Ms. connected (corrected?) by that learned priest probably the best Pehlevi scholar now living.

H. Rawlinson.

30. Ap. 1846."

Pahlavi Add. 24413.

This ms. has five parts.

Part III — Ms. of the *Frahang i Šāh-Nāma*.

108a

Fol. 45 v. has the following Pers. colophon :

تت تمام شد این کتاب فرهنگ شاهنامه بمون باری عزیمه بروز مبارک شهر یور بهاء
خجسته تشریر سال سنه ۱۱۷۹ یک هزار و یکصد و هفتاد و نه هجری (یزد گردی sic. for)
بخیر (و) تسطیر یافت

Translation : It is completely finished. This book of the lexicon of the *Sāh-Nāma* is written (lit. has acquired the form of writing) in abundance with the help of the Creator of determination on the blessed day *Sahrēvar* in the auspicious month *Tištār Tīr*, year 1179 *Hijrī* (?).

Part IV — Ms. of the Episode of *Nōšīrvān* 'Adel.

Fol. 57 r. has the following Pers. colophon :

108b

تمام شد این رساله نوشیروان بعون ایزد سبحان بتاریخ دوازدهم شهر ذی القعدة سنه ۱۲۲۵ هجری مقدسه مطابق یازدهم خرداد ماه قدیم سنه ۱۱۸۹ یزد جردی و موافق بیستم دیزمبر سنه ۱۸۰۹ یکمزار و اشت صد و نه عیسوی در بندر مبارک منبى بموجب فرمایش آنصاحب مهربان کرمفرمای مسکینان میستر میجر مالکم صاحب معتمد شاهنشاه جم جاه کشورستان و اطراف [واسطه امن و] آمان که فرمان او بر ملکها بلکه از کشور روم تا هندوستان جاری و ساریت (ساری sic. for تحریر و تسطیر یافت

Translation : It is completed. This treatise on *Nōšīrvān* is written (lit. has acquired the form of writing) with the help of God — (may) praise (be for Him ; i.e. may He be praised)! — on the 12th of the month of *Dhi-ul-Qu'adet*, year 1225 of the holy *Hijra*, corresponding to the 15th of the month of *Xurdād Qadīm*, year 1179 of *YAZDJARD*, and corresponding to the 20th of December 1809 A.D., in the blessed port of Bombay at the request of that kind *Sāhib*, generous to the poor, MR. MAJOR MALCOLM SĀHIB, the confidant of the king of kings, JĀM-JĀH (جم-جاه i.e. equal to king JĀMŠĒD in his dignity, or جم-جاه i.e. the place of assembly) of countries and environs, the centre (cause) of peace and security, such that his orders are passing over (many) countries, even from the land of *Rūm* to India.

Part V — Ms. of the Episode of *Nōšīrvān* 'Adel and *Nūbān*.

Fol. 74 v. has the following Pers. colophon :

108c

تتمت تمام شد این رساله مجلس نوشیروان عادل بیاری داور دادگر بتاریخ دوازدهم شهر ذی القعدة سنه ۱۲۲۵ هجریه مقدسه مطابق یازدهم خرداد ماه قدیم سنه ۱۱۷۹ یزد جردی موافق بیستم دیزمبر ماه انگریزی سنه ۱۸۰۹ عیسوی در بندر معبور منبى بموجب فرمایش آنصاحب مهربان منبع الاحسان رفیع الداراج علو مکان کرمفرمای مسکینان که اسم شریف میستر مجر مالکم صاحب معتمد بالا خلاص شاهنشاه جم جاه کشورستان واسطه امن و امان که در زمانش کرک و میش بیکجاه آب میخورند و سکونت میکنند و فرمان او از پای تخت انگلستان تا تمام ملک هندوستان جاری و ساری است تحریر و تسطیر یافت

Translation : It is completely finished. This treatise on the assembly of *Nōšīrvān* the Just is written (lit. has acquired the form of writing) with the help of the just Judge on the 12th of the month

of *Dhi-ul-Qu'adet*, year 1225 of the holy *Hijra*, corresponding to the 15th of the month of *Xurdād Qadīm*, year 1179 of YAZDĠĀRD, and corresponding to the 20th of the English month of December 1809 A.D. in the thriving port of Bombay at the request of that kind lord, (who is) a fountain of beneficence, of high dignities, of exalted abode, generous towards the poor, whose noble name is MR. MAJOR MALCOLM ŠĀHIB, the confidant with complete accord of the king of kings, ĴAMĴĀH of countries, the centre (cause) of peace and security, such that in his time the wolf and the lamb are drinking water in one (and the same) place and are dwelling together, and his orders are passing from the foot of the throne of England to the whole country of India.

**Colophons of Manuscripts in the Bodleian Library
of Oxford.**

Ouseley 44.

Miscellaneous ms.

Fol. 64 - 75 : Ms. of the *Amšāsband Nāma* in Pers. verses (SACHAU, Catalogue, 1955, No. 5).

It has at the end of the text the following three verses giving the name of the author and the date of this poetical composition: 109a

چنین نظم کاندلر جهان کم بود ز یور سیاوخش رستم بود
ز هجرت نهصد و بیست و یک بگفتم من این نظم از دل توشک
بیرون کن بدین بهی یار شو ز امشاسفندان خیر دار شو

Translation: A poem like this was rare in the world. It was by RUSTAM, son of SYĀVAXŠ. In 921 *Hijrī* I composed (lit. said) this poem. Remove doubt from thy heart, be a friend in this goodness, (and) be prosperous (خیردار) through the *Amšāsbands*.

Ms. of the question about the *Barašnūm*.

Fol. 77 b has the following Pers. colophon :

109b

کاتب شیخ محمد باقر ولد شیخ کمال محمد ابن حاجی داود متوطن بندر مبارک سورت
بتاریخ بیست و هفتم به صفر المظفر سنه ۱۱۵۳ هجری در سورت صلح

Translation: The writer of the ms. is ŠĀIKH MUḤAMMAD BĀQIR, son of ŠĀIKH KAMĀL MUḤAMMAD IBN ḤĀJĪ DĀUD, resident of Surat. (It is written) on the 27th of the month of victorious *Safar* year 1153 *Hijrī* in Surat. Peace !

Ouseley 110.

Ms. of the metrical version of the *Saddar*.

Fol. 175 b has the following Pers. colophon :

110a

فرجه ید بدرود و شادی و رامشی (اندر روز) اندر روز فرخنده دین به مازستان
بماه فرخ اردیبهشت سال اور هزار نود و یک از شاهنشاه ایزد جرد شهریار از تخمه ساسان
نویشتده این کتاب روایت صد در نظم فقیر حقیر هر به مهرنوش دستور بهرام در تعبیه
جمادی قلعی شد تمت تمام.

Translation : Completed in welfare, and joy, and pleasure on the auspicious day the good *Din* (religion) of the *Mazda*-worshippers, in the auspicious month *Ardibahist*, year 1091 from the king of kings YAZDĠARD ŠAHRİYĀR from the lineage of SĀSĀN. The writer of this book of the *Rivāyat i Šaddar Naẓm* is poor and humble HĒRBUD MIHRNŌŠ DASTŪR BAHRĀM. It was written in the town (نص) of Navsari. Completely finished.

Ms. of some portions of the *Xurtak Apastāk*.

Fol. 176 a has the following note :

"WM. OUSELEY — Shirāz — 1811, May 9".

110b Fol. 213 b has the name of the copyist at the end of the *Bahrām Yašt* :

نوشته شد بخط کترین مهربان دستور اردشیر i.e. "In the (hand)writing of the humblest servant MIHRBĀN DASTŪR ARDAŠĒR."

Ouseley 116.

Ms. of the *Šāyest Nāšāyest* in Pers.

111 Fol. 76 b has the following Pers. colophon :

نوشته شد بخط کترین اخلق اله (better) جوانمرد ولد خدا داد جوانمرد که هرکس که خواند و کترین را خدا مرزی بدهد خداوند عالم بر هفتاد و ششت ایشان بیامرزد هرکس که این کتاب را به دزد یا آنکه بستاند بخواند و بواپس ندهد به لعنت خدا و نفرین رسول گرفتار شود. تمام شد این کتاب در روز دین و ماه سفندارمذ ماه قدیم سنه ۱۲۲۵ هجری

Translation : (The ms.) is written in the (hand)writing of the humblest creature of God, ĠAVĀNMARD, son of XUDĀDĀD ĠAVĀNMARD. On every man who reads and gives (wishes for me) the humblest forgiveness from God, the Lord of the world will have mercy upto his (in ms. their) seventy generations. Every one, who steals this book, or takes it away (and) reads it and does not return it, will be overwhelmed by the curse of God and imprecation of the Prophet. This book is completed on the day *Dē-ba-dīn* (23rd) and the month *Sfandārmad Qadīm*, year 1225 A.H.

Ouseley 121.

Ms. of the Pahl. *Bundahišn* with *Rivāyats* (short rules and sentences) in Pahl.

It has on fol. 59 a the following astrological note found at the beginning of the जन्मपत्रिका in very corrupt Skr. : 112

सं. १८३३ वर्षे शा. १६९८ कार्तिक मासे वदी पक्षे ८ घटी २१ पल १५ उत्तम तैथौ भोमवासरे पुर्वाफाल्गुणी घटी २६-३५ जन्मनक्षत्रे वी (शाखा?) शुभ घटी ४-१ सुर्योदयान् गत घटी ३ पल ४५ समो बेहेदीन मेहेरवानजी वखारीआ ग्रहे भार्योयात (?) मेहेरवानजी माणिकजी अती जन्मनाम प्रतीक्षाहीत शुभं.

Then follow two astrological diagrams and the following Guj. note :

संवत ७७२ श्रावण शुदी ६ सुके सर राज संमल्य सर वज्रनां वक्तमहां आवेया.

These notes seem to have no connection with the ms. ; except that *Samvat* 1833 must be considered as the approximate date of a part or the whole of the ms. This is the date of the birth of MEHERVĀNJI VAKHĀRIĀ's son. The second date, *Samvat*¹ 772, is the date of the arrival of the Persian Zoroastrians in Sanjan, as given on a blank page in a ms. containing the *Kissa i Sanjān* and other tales in Persian verse, in the library of the late ERVAD M. R. UNVALA, which must be 150 years old; cf. HODIVALA, loc. cit. p. 2. The latter part of this note remains obscure. It is perhaps to be read सर (= श्री ?) राज संमल्य सर (= श्री ?) वज्रनां वक्तमहां आवेया. In that case, the names of the king and his prime minister are not mentioned.

Ouseley 125.

Ms. of the glossary² of the religious *Rivāyats* (فرهنگ روایت دینی).

Fol. 140 b has a Pers. colophon, which says that the ms. was written in 1023 A.Y. by HĒRBŪD MĒNŪŪIHB BIN DASTŪR BARZŪ BIN QAVĀM-UD-DĪN BIN KAIQOBĀD BIN HORMAZIYĀR SANJĀNA. 113

1. According to S. K. HODIVALA, it should be *Šaka* 772; cf. *Parsis of Ancient India*, Bombay 1920, pp. 82-83. — 2. It is a glossary of Paz. words. It was edited by ED. SACHAU, *Neue Beiträge zur Kenntnis der Zoroastrischen Litteratur in Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften in Wien*, March 1871 p. 85 seq. (SACHAU, *Catalogue*, 1960).

Ouseley 169.

Ms. of the *Čangranghāča Nāma* (چنگرنگهاچه نامه).

- 114a Fol. 53 a has the following Pers. colophon copied from the original:

فرجبد بدروود و شادی و رامشنى بروز مينورام بياہ مبارك اسرداد سال اور هزار ييست
و سه از شاهنشاه ايزد جرد تمام شد و كاتب الحروف من بنده دين به مازديستان كيكيه بن مهرجي
بن رامان بن چاندا¹ و اين نسخه از دين مازديستان نوشته شد هر كه خواند دعا آفرين انوشه
روانى برساند

Translation: Completed in welfare, and joy, and pleasure on the day *Mēnū Rām*, in the blessed month *Amurdād*, year 1023 from the king of kings *YAZDĀRD* (the ms.) is completed. The writer of the ms. am I, the servant of the good religion of the *Mazda*-worshippers, *KĪKA BIN MIHRĪJĪ BIN RĀMĀN BIN ČĀNDĀ*. And this book of the religion of the *Mazda*-worshippers is written. Everybody who reads it, should cause good wishes, blessings (and) immortality of the soul to reach (the writer).

- 114b The following short Pers. note says that the ms. copy was written for *SIR WILLIAM OUSELEY*:

از برای خاطر خاطر صاحب والا متائب بحر محیط و معدن ثنوت دریای قدرتانی و قلزم
سختدانی سرولیم اوسلی صاحب دام اقبالهم این نسخه را حسب الوسمه و الامکان و عجلت
نوشته ام الخ

Translation: I have written this copy, taking into account convenience, possibility, and haste, for the sake of the benevolent lord, of exalted virtues, the ocean and mine of liberality, the ocean of benevolence and the sea of eloquence, *SIR WILLIAM OUSELEY ŠAHIB*. May his good fortune last long! Abundance!

Ouseley 243.

Ms. of the Pahl. *Pērāmūn Yašt* with its Pers. version (cf. M. 15, colophon No. 32 b and p. 48, note 1).

- 115 It has the following note on the fly-leaf:

1. He is perhaps the same person as کیکا بن مهرجیو بن رانا, the scribe of Suppl. pers. 49, colophon No. 17 h.

این کتاب پیرامون یشت که آنرا خورده اوستا میگویند حروف پهلوی را ترجمه در فارسی نوشته شد.

i.e. "This book of the *Pērāmūn Yašt*, which is also called *Xurdaḥ Avastā*, is written in Pahlavi characters with (its) Pers. version."

Ouseley 384.

Ms. of the *Yasn*.

Fol. 200 — fol. 201 have the following Pers. colophon :

116a

تمام شد کار من نظام شد کتاب یزشنه بروز رشنه راست بهام اردیبهشت امشاسفند سال اور یک هزار صد و پنج از شاهنشاه یزدگرد شهریار سامان نغده کاتب الحروف من بنده دین به مازدیسنان موبد بهیکها بن دستور رستم بن دستور بهرام بن دستوران دستور خورشید پرستار درگاه معظم آتش وهرام صاحب ساکن قصبه نوساری سرکار سورت داخل بلاد کجرات اندر ملک هند نوشتم بحسب فرموده شیت صاحب مهربان فیض رسان شیت صاحب موبد مانک جی شیت نوشته شد

Translation: It is completed. My work is put in order. I wrote the book of the *Yazišn* on the day *Rašn Rāst*, in the month *Ardābahišt Amšāsband*, year 1105 from the king of kings YAZDKARD ŠAHRİYĀR of the lineage of SĀSĀN, I, the writer of the ms., servant of the good religion of the *Mazda*-worshippers, MŌBAD BHĪKHĀ BIN DASTŪR RUSTAM BIN DASTŪR BAHRĀM BIN DASTŪRĀN DASTŪR X^vARŠĒD, servant of the exalted abode of the Fire *Bahrām Šāhib*, resident of the town of Navsari of the *Sarkār* of Surat (situated) in the province (بلاد) of Gujaraṭ in the land of India. It was written to the order of *Šēt Šāhib*, kind and generous ŠĒT ŠĀHIB MŌBAD MĀNAKĪ ŠĒT.

Fol. 202 has the following Pers. colophon :

116b

کاتب الحروف من بنده دین به مازدیسنان موبد بهیکها بن دستور رستم بن دستور بهرام ولد دستور خورشید بن دستوران دستور هوسنگ آسا لقب سنجانان پرستار درگاه آتش وهرام ساکن قصبه نوساری سرکار سورت داخل بلاد کجرات اندر ملک هند نوشتم و خوانیداران و آموزانیداران¹ آخ

It gives two more names in the genealogy of the writer of the above colophon, viz. DASTŪR HŌŠANG ĀSĀ surnamed SANJĀNĀN. The last three words "And those who cause to read and those who cause to teach — Abundance!" form part of the usual wishes of scribes.

1. Thus probably for the sake of euphony with خوانیداران; better آموزگاران cf. *amōčkārān* ... *x'ānīdārān*, Suppl. pers. 1976, colophon No. 27 a; for خوانیداران, s. p. 127, note 2.

Transcription: *Vahuman u mäh fravartēn rōč sāl i 692 yazdē-kartik man dēn-bandak ēhrpat-zāt mihrāpān i kaihusrav mihrāpān i spandayār mihrāpān marzpān ēhrpat nipēšt pa yazatān kāmāk bavāt.*

Vahičak² kē³ man dēn-bandak bē (= pa) būm i hindūkān mat hom andar sāl i 692 yazdēkartik man dēn-bandak ēhrpat-zāt mihrāpān i kaihusrav i mihrāpān i spandadāt i mihrāpān i marzpān ēhrpat nipēšt hač bahr i čāhilak sangān u čāhil i vahuman vahrām kambāyātik nipēšt x¹āstār hom hač x¹ānitārān [i] ēn nipēk kē³ apar x¹ānihand čāhil rād pa anōšak ruvān arzānīk dārēt čāhil hač x¹ēš hučīnak patāš kart man nipēštār hom hač bahr i ruvān [i] ān anōšak-ruvān čāhil sangān u hač bahr i ruvān i pitarān (i) x¹at kūs vahišt-bahr u anōšak yāvūtān ruvān-garōtmānīk bāt.

Translation: Day Bahman and month Fravardīn rōč year 692 of YAZDKARD, I, the servant of the religion, HĒRBUD-born MIHRBĀN KAIXUSRO, MIHRBĀN ISPANDIYĀR MIHRBĀN MARZPĀN HĒRBUD, have written. May it be according to the will of God!

(It was on the day... of the) *vahičak* (month) that I, the servant of the religion, have come to the land of the Hindus. In the year 692 of YAZDKARD, I, the servant of the religion HĒRBUD-born MIHRBĀN KAIXUSRO MIHRBĀN ISPANDADĀT MIHRBĀN MARZBĀN HĒRBUD have written (the ms.) for the sake of ČĀHILA SANGAN and ČĀHIL BAHMAN BAHRĀM of Cambay. I desire of those, who recite this ms. that when they recite it they should consider (in ms. sing.) ČĀHIL worthy of the (prayer for his) immortal soul. ČĀHIL defrayed the expenses for it out of his own well-earned (property). I am the writer for the sake of the soul of the immortal-souled ČĀHIL SANGAN and for the sake of the soul of (my) own forefathers, so that they (in ms. sing.) may be participants of heaven and immortal (and) always having their souls in the *Garōtmān*.

1. A facsimile of this ms. was published by MILLS at Oxford in 1893. MILLS has suggested that the word *rōč* (*yom*) in the first line has been interpolated in the wrong place and should have been put before *Bahman*; compare K 5, colophon No. 128 a. WEST and GELDNER agree with MILLS. We are also of the same opinion, the correctness of which is proved by *u* after *vahuman*, and secondly by the unusual formula *vahuman mäh fravartēn rōč sāl i 692 yazdēkartik*. Still as the latter reading is suggested, the word *rōč* in question is placed above the line between *fravartēn* and *sāl* in the transcription and the translation as in the original. — 2. SANJANA translates *سجده* (Pahl. Vendidad, p. xxxvii, l. 7) which occurs in a similar context, by "the humble one" (op. cit. p. xxxix, l. 16). Has he read *nāčīzak*, Pers. *ناچز*? At any rate, this meaning is inadmissible, just as K5, colophon No. 128a, shows clearly. — 3. Wrong ideogram for *ka*, s. FRP, 25, 2.

Fraser 258 (GELDNER O3, WESTERGAARD Ms.).

Ms. of the *Nyāyishns* and *Yāsts*.

120 Fol. 297 r. has the following Guj. colophon :

समत १७०२ वरखे माहा मिहीर रोज दिपदीन वार भूमे । जेठ वद ७ माहा रजब
तेरीक २० लखतंग दीनबंदा हे० दाराब सुत । हीरा सूरतीआ पोथी नेआस्त ईअस्त फरमाइश
करदन । ऐ० । कामदीन ऐ० । बिहराम ऐ० । रामजी अकलेसरा ओरा जंदगानी बीसीआर ॥

Translation : In the year *Sam(v)*at 1702, the month *Mihîr*, the day *Dîpadîn*, on Tuesday, the 7th of the dark half of (the month of) *Jeth*, the 20th of the month of *Rajab*. The writer is the servant of the religion HĪRĀ SŪRATĪĀ, son of HĒ(RVAD) DĀRĀB. Ē(RVAD) KĀMDĪN Ē(RVAD) BĪHARĀNM Ē(RVAD) RĀMĠĪ AKLESARĀ has ordered (this) book of the *Nēāsts* (and) the *lasts*. (May) long life (be) for him !

bavāt etōntar bavāt pa yazatān u amahrspandān kāmāk bavāt u pērōž bavāt xʾarrēh [i] apēčak (i) vēh dēn [i] mazdyasnān.

Man (i) dēn-bandak jāmāsp hakīm i artēšēr anōšak-ruvān um ēn diptar i vištāsp yašt um dūt um pasandūt u um āfrīn kart bar nipēštār u framūtār ba framūtak i dastowar i apēčak-hīm vēhmart nipēštār i diptar i ān vazurk-zātakān framūtār i diptar (i) ēn fražast nipēšt hom omēt dārom ku har kē xʾānāt amāk rād pa nēwak-nāmī u ahrav-ruvānī ayāt kunāt pa dātār ohrmazd kāmāk bavāt.

Translation: Completed in welfare, and joy, and auspiciousness, and pleasure, with good fortune, good omen (and) the wealth of the world (lit. daily toil), the Avesta of the *Vištāsp Yašt* and the *Yazišn* and the correct *Nirangs* (i.e. rituals). I, the servant of the religion, DASTŪR VEHMARD FARĒDŪN VEHMARD FARĒDŪN VEHMARD GŌPATŠĀH RUSTAM BŪNDĀR ŠĀHMARTĀN DĒNIYĀR, have written and launched from a copy of the book by BAHEĀM MARZBĀN FARĒDŪN RUSTAM BŪNDĀR, which was written for his own possession and was written from a copy of the book by XUSROŠĀH NŌŠĪRVĀN RUSTAM. May their souls reach for ever that best world, the shining *Garōtmān*! I who have written it for the possession of the ever-victorious, of noble descent among the *Behdīns*, residing in the land of *Ērān*, HORMAZDIYĀR, son of (the late) ŠAHRİYĀR, residing in the highest paradise,¹ and his relation², his sister's son JĀMŠĒD, son of the late (lit. who is remembered as having a soul worthy of heaven), KAIKŌBĀD YAZDĪ (of *Yazd*), so that the *mōbads* and *dastūrs* and *hērbuds* may use it with righteousness in the land of the *Hīndus* in the blessed port of Surat and that it may be (to them) a special³ legacy for the path of the good religion of the *Mazda*-worshippers. And whoever performs the *Yazišn* (ceremony) with it may remember HORMAZDIYĀR and JĀMŠĒD who have ordered (this book), in (prayers for) good name and for the pious soul, and may make (them) participate in the reward of good deeds and in righteousness. (But) when a person conceals this book from the way of the *dastūrs* of the religion, who perform the *Yazišn* (ceremony) with it, or make a copy from it, may he be impure in body and impious in soul! May this be so! And that pious man, who recites this book, or teaches (it), or performs the *Yazišn* (ceremony) with it, or makes a copy from it, may he remember us in (prayers for) good name and piety

1. For the expression comp. فردوس آستانی "having the threshold of heaven as his residence"; Ind. Off. 2572, colophon No. 92 a. — 2. Pers. قریب "relation, kinsman"; cf. K. 18, colophon No. 180, قریب is also translated by قریب, but there it means "near, about." — 3. Perhaps a synonym of MidP. *nāmčīšt*. Or does it mean "written" from *nāmak* "a letter"?

of the soul, and then may he be of renowned body in this world and of pious soul in the spiritual one! (But) if he erases my name, (who am) the writer, and that of those of noble descent, who have ordered (this book), or if he does not remember (them), or if he alters them, may he be of ill-famed body in this world and of wicked soul in the spiritual one! And I shall be (lit. am) his accuser before the judge, the Creator ŌHRMAZD, at the assembly of ISATVĀSTAR, son of ZARTUŠT.¹ It (the ms.) was written in auspiciousness and victoriousness (on) the blessed day *Bahman* of the auspicious month *Bahman*, year 1092 (of) the king of kings YAZDKARD, son of ŠAHRIYAR, descendant of His Majesty XUSRO, king of kings, son of ŌHRMAZD, in the land of *Erān* in the city of *Kirmān*. There is (only) one path of righteousness, others are wrong paths. He is glad in body, who takes care of his soul. May he reach as soon as possible² the spiritual world of DASTŪR ĀTRŪKMIYĀN,³ son of VIŠTĀSP! May the propagators of the religion and the upholders of the religion of God attain to goodness through the religion! May every person be able to live according to his desire! He has not acquired anything, who has not acquired (the possession over his) soul, now therefore he does not acquire anything, who does not acquire (the possession over his) soul.⁴ Then there is no benefit from the demons, O, SPITĀMĀN ZARTUŠT and also there is none from him, who is an evil man, (because) if there is benefit (for) them in the beginning, then in the end there is injury (for) them.⁵ May it be so! May it be still more so! May it be according to the will of *Yazats* and *Amahrspands*! May the glory of the spotless good religion of the *Mazda*-worshippers be victorious!

I, the servant of the religion, JĀMĀSP HAKĪM, (son) of ARDAŠĒR NŌŠIRVĀN saw this book of the *Vištāsp Yašt*, I liked it, and bestowed praise on the writer of the book, and on those, who ordered this book, by order of the DASTŪR of holy disposition.⁶ VĒHMARD is the writer of the book of those of noble descent who have ordered the book. This is completed. I have written it. I hope that every body, who reads it, would remember us in (prayer for) good name and piety of the soul. May it be according to the will of the Creator ŌHRMAZD! May it be so!

1. Comp. M. 46, colophon No. 37, and p. 52, notes 4 and 7. — 2. For reading and meaning, cf. FrP. 25. 9. — 3. This is a title of PŌŠŌTAN, son of King VIŠTĀSPA; cf. JUSTI *Namenbuch*, Marburg 1895, p. 195; SBE. 37, p. 285, note 3. — 4. Cf. BARTHOLOMAE *AirWb.* 1795. — 5. These two quotations from some unknown Avesta text are published and translated by DARMESTETER in his *Zend Avesta*, vol. III, pp. 150-151 and SBE. 4, p. 370 (2nd edition). The second quotation is translated by him as follows: "There is no benefit for men, O Zoroaster, to be obtained from him (viz. the demon)..." BARTHOLOMAE translates it by "there exists no benefit, because men can take it away" (?), cf. *AirWb.* 1861. They occur also in the colophons of the mss. Jp. 1, Jp. 3, and B 29. — 6. *gā* is probably a mistake for *gāy*.

𐬔𐬀𐬎𐬌 𐬵𐬀𐬎𐬵𐬀 𐬵𐬀𐬎𐬵𐬀 𐬵𐬀𐬎𐬵𐬀 𐬵𐬀𐬎𐬵𐬀 𐬵𐬀𐬎𐬵𐬀 𐬵𐬀𐬎𐬵𐬀
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Transcription: ¹*Frazaft pa drūt u šātī(k) u rāmišn fražāmēnūt*
ēn kurāsk hač bahr i čāhīl² sangān kambāyatīk nipēšt x³āstār hom hač
x³āndārān [i] ēn nipēk apar x³ānand čāhīl rād pa anōšak-ruvān arānīk
dārēt čāhīl hač nipēstan (x³ēs?) hučīnak⁴ pataš kart man nipēštār hom
hač bahr i ruvān i ān anōšak-ruvān čāhīl sangān u hač bahr i ruvān i
pitar i x³ēs kuš vahišt-baharīk (u) anōšak yāvētān ruvān-garōtmānīk
bavāt. rōčnāmak⁵ bē nipēšom hač bahr i čāhīl kambāyatīk [u] nyākān-
ān har kē ēn kitāb x³ānēt u dārēt ayāt i rōšān ahrav kūnēt.
māh amurtut rōč fravartīn sangān čāhīl rōčak.
māh dē(ō) (sic. for dē) rōč fravartīn čāhīl vahuman āt [ar]⁶ rōč-ak
ātur māh fravartīn rōč vahuman bahrām rōčak.
ātur māh fravartīn rōč vahrām ātar čāhīl rōčak.
māh tīr rōč anīrān dārak⁷ čāhīl rōčak.
māh dē(ō) (sic. for dē) rōč ātar mān sangān rōčak.

Translation: "Completed in welfare and joy and pleasure. It is completed. This book is written for ČĀHIL SANGAN of Cambay. I desire of the readers of this ms. that (when) they read (it) they consider ČĀHIL worthy (of a prayer for) immortality of the soul. ČĀHIL defrayed the expenses for it from his own (wealth). I have written (this ms.) for the sake of the soul of the immortal-souled ČĀHIL, and for the sake of the soul of my own father. And thus may he (either the writer's father or the reader who complies with his request) be a

1. SANJANA omits. — 2. SANJANA (op. cit. p. xlvii) reads *Darāb* (orig. *Dārū*). — 3. For the genealogy of ČĀHIL, s. HODIVALA, op. cit. p. 126 seq. — 4. A Pahl. colophon having nearly the same wording occurs in the ms. of the Pahl. *Vidēvdāt*, PB. It is translated by SANJANA, op. cit. xiv - xlix. — 5. This must be accepted as the correct reading of the name, as it is also given in the Skr. colophon. The *Nāgarī* characters admit of no other possibility. SANJANA's *Zāl* is merely a conjecture. Moreover, *č* stands for *s* in PahlB, only in the middle or at the end of a word, as initial it represents nearly always *č*. The letter *s* is written in Pahl. *𐬰* and *𐬱*, the former being a careless orthography for *𐬰*. — 6. *𐬵𐬀𐬎𐬵𐬀* is probably an error for *𐬵𐬀𐬎𐬵𐬀*. SANJANA, op. cit. p. xlii, has *hač x³ēs x³āstak hučīnak* "from his personal well-earned capital." — 7. The book in which the dates of deaths of the members and ancestors of a Zoroastrian family are noted down. It is called in Parsi Guj. *𐬵𐬀𐬎𐬵𐬀 𐬵𐬀𐬎𐬵𐬀 𐬵𐬀𐬎𐬵𐬀*. Also a list of these dates. — 8. Better omit; thus also SANJANA, op. cit. p. xlvii. — 9. Perhaps *Dārā*.

partaker of heaven and (may he be) immortal ! May his soul ever reside in *Garōtmān* !

I write down the register of the days (of deaths) of (lit. for the sake of) ČĀHIL of Cambay and his ancestors. Every body who reads or keeps this book should render their memory pious.

Month *Amurtat*, day *Fravartīn*, anniversary of SANGAN ČĀHIL.
 Month *Dē(ō)*, day *Fravartīn*, anniversary of ČĀHIL BAHMAN ĀDAR.
 Month *Ātur*, day *Fravartīn*, anniversary of BAHMAN BAHRĀM.
 Month *Ātur*, day *Fravartīn*, anniversary of BAHRĀM ĀDAR ČĀHIL.
 Month *Tīr*, day *Anīrān*, anniversary of DĀRAK ČĀHIL.
 Month *Dē(o)*, day *Ātur*, anniversary of MĀLEN SANGAN.

Fol. 328 a has the following Skr. colophon :

संवत् १३७९ वर्षे मार्गे शुदि ८ बुधे पार्सी सं. ६९२ वर्षे माह दह । राज आस्मान
 १आवहं शुंभतीर्थे^१ सुलतान श्री गयासदीन राज्यं परिपंथयती ।यवे^२ काल एरानजमीदशात्^३
 समायात पारसीज्ञातीय आचार्य कइखुस्त्रवसुत^४ आचार्य मिहिरवानस्य बहुतरं^५ मानं कागलं
 लिखापनंच^६ प्रदाय पारसी थव^७ ॥ सांगण^८सुत थव चाहिलन पुण्यार्थ एतस्य पाश्चात्^९ (?) इदमं
 पुस्तकं लिखापितं । ईयस्तिजंदनाम ।यः कोऽपि पुस्तकमिदं रक्षति । पठति । ।तन थव चाहिलस्य
 पूर्वजानां मुक्तात्मनां तथा एतस्यानिमित्रं पुण्यं^{१०} करणीयं^{११} ॥

Translation: In the year *Samvat* 1379, on the 8th of the bright half of the month of *Mārga(kīrṣa)*, on Wednesday, the year *Pārsī Sam(vat)* 692, the month *Dai*, the day *Āsmān*, to-day here, in the auspicious holy place (i.e. in the fire-temple), when the SULTĀN ŚRĪ GAYĀSADĪN was extending (his) kingdom, at that time this book *Jand lasnē* was written for (augmenting) the meritorious deed of the trader ČĀHILA, son of SĀNGANA, the Parsi trader, by the priest MIHIRVĀNA, son of KAIXHUSRAVA, the priest pertaining to the *Pārsī* caste, who had come from the country of *Erānjamīn*, having accepted a written (invitation contained in a) letter couched in very respectful terms. Whoever protects this book or reads it should perform a specific good deed for the redeemed souls of the ancestors of ČĀHILA and for the latter.

1. SANJANA, op. cit. pp. xlvii - xlviii अधिस्तंभतीर्थे ? "in the vicinity of the Sacred Atash-Behrām." — 2. SANJANA त्येवं. — 3. SANJANA इरानजमिनेदशात्. — 4. SANJANA कैयु-
 श्रवसुतः. — 5. SANJANA बहुतरं. — 6. SANJANA लिखापनंच. — 7. It is written somewhat
 like थव (?). It is, according to HODIVALA, व्यव, a short form of Skr. व्यवहारक "trader,
 merchant" (op. cit. p. 125 seq.). — 8. SANJANA सांगण. — 9. SANJANA पाश्चात्. — 10. SANJANA
 निमित्तं. — 11. A colophon having nearly the same wording pertaining to a ms. of the
Yidēdāt PB is translated by SANJANA, op. cit. Introd. xlviii.

Codd. Irān. 7 (K 7).

PROF. WESTERGAARD gives the contents of the ms. in Danish as follows :

"(1) Vispered in Zend and Pehlevi, about 400 years old, runs upto the white pages.

(2) Khordah Avesta with Prakrit translation (i.e. Gujarati).

(3) Questions and answers or explanations from the Persian Behdins, as to how the ceremonies with the Parahom (Sanskrit *prag-num*) ought to be performed."

124

Fol. 256 b has the following Pers. colophon :

کاتب الحروف من بنده دین به مازدیسنان هیربد زاده هیربد برزو بن قوام الدین
بن کیتباد بن هرمزیار لقب سنجانان پرستار آتش وهرام نبشته شد در قصبه نوساری داخل
بلاد گجرات بروز استاد ماه سرداد سال اور هزار نه از شاهنشاه یزدگرد شهریار از نفعه
ساسان من کتاب نقل کردم از دفتر دستور نوشیروان دستور شهریار کرهانی هر که این کتاب
خواند یا آموزاد بر این بنده آفرین انوشه روانی در جهان رساناد و درود بر آنکس باد که این
کتاب خواند و مارا به نیکی یاد آرد

غریق رحمت یزدان کسی باد که کاتب را بالحدی کند یاد
گریا گرفته کز خاور که تویی ندو ممتای روان پیر برزو را بخشی و بیخشای

Translation: The writer of the ms. (am) I, the servant of the good religion of the Mazda-worshippers HĒRBUD-born HĒRBUD BARZŪ BIN QAVĀM-UD-DĪN BIN KAIQOBĀD BIN HORMAZIYĀR, surnamed SANJĀNĀN, servant of the *Bahrām* Fire. It is written in the town of Navsari, in the province of Gujarat, on the day *Āstād* of the month *Mūrdād* (the 5th), the year 1009 from the king of kings YAZDGARD ŠAHRİYĀR from the lineage of SĀSĀN. I have copied (this) book from the ms. of DASTŪR NŌŠIRVĀN DASTŪR ŠAHRİYĀR KERMĀNĪ. Everybody, who reads this book or teaches it, should cause blessings and immortality of the soul to reach this servant in (this) world. And may welfare be to that person, who reads this book and remembers us in goodness!

Verses: May that person be immersed in the mercy of God, who remembers the writer with praise. O merciful One, Doer of good deeds, Supporter, Who art without a peer and equal! Forgive and be merciful to the soul of old BARZŪ.

Codd. Iran. 8 (K 8).

Ms. of the *Vīsp Rat i Gahanbār*.

Fol. 1 r. has in a corner the name of the ms. and the copyist in **125a Pers.**:

کتاب ویس و رامین از دست دستور کاوس ولد فریدون منجم بطریق اهد (sic.)
 اهل (for) ایران

i.e. "The book of the *Viṣp Rat Gahanbār* written by DASTŪR KĀVUS, son of FARĒDŪN, the astrologer, according to the manner of the people of Irān."

Fol. 128 v. gives, besides the same particulars, the date of the death of DASTŪR KĀVUS as follows: 125b

این کتاب بخط مرحوم دستور کاوس ولد دستور فریدون منجم نوشته شد و تاریخ وفات کاتب بتاریخ ۳ فروردین ماه اردیبهشت سنه ۱۱۴۹ یزدجردی

i.e. "The 3rd day *Ardibahist* of the month *Farvardin*, 1149 A.Y."

Codd. Iran. 9 (K 9).

Ms. of the *Vidēvdāt Sāda*.

Fol. 701 seq. has the following Pahl. colophon:

126

[illegible]

of the religion, MÖBAD DĀRĀB, have made a copy from that on the day *Dēpdīn* and the month *Xūrdād* and the year 1115 of YAZDGERD, the king of kings, descendant of His Majesty XUSRO, the king of kings, son of ŌHRMAZD. And everybody, who reads it, or teaches it, or makes a copy from it, or performs the *Yazišn* ceremony with it, should remember us in (the prayer for) good name and (for) the immortal soul. And then may he be of renowned body in this world and of pious soul in the spiritual one, who does not erase my name from it, (mine) who am the writer! And (may) he who erases my name from it (be) of ill-famed body in this world and of wicked soul in the spiritual one! I shall be (his) accuser before the judge, the Creator ŌHRMAZD, I, the servant of the religion, DĀRĀB, son of late (lit. residing in *Garōtmān*) SOHRĀB. There is (only) one path, that of righteousness, all others are contrary paths. This book of *Vidēvdāt* is completed.

Codd. Iran. 10 (K 10).

Ms. of the *Vidēvdāt*.

Fol. 294 has the following Guj. colophon :

127

સંવત ૧૮ નાં વરખે રોજ ૧૫ દયમેહર દાદાર અહુરમજ માહા ૯ આદર ઇચ્છદ ।
શને ઇજદગરદી ૧૧ એ દીને એ કેતાય શ્રી વંદીદાદ તમામ થાઈ । એ કેતાયને
લખનાર મોખેદ કાઉસ બેન માણુક બેન જમશેદ બેન સેહેરીઆર બેન બરજોર શહીઆનાં
લકખે નોસારીનાં.

It says that the ms. was completed on the 15th day of the 9th month 11 .. A.Y., corresponding to *Samvat* 18 .. by MÖBAD KĀUS BEN MĀNAK BEN JAMĒD BEN SEHERYĀR BEN BARJOR ŠAHĪĀNĀM, surnamed NŌSĀBĪNĀM.

Codd. Iran. 11 (K 11).

Ms. of the *Viśp Rat* with the ritual.

Fol. 317 b has only the date :

128

સવત ૧૭૦૩ વરચે માહા. માગસર વદ ૧૪ સમત પારસી ૧૦૧૬ ર્દચજરદી માહા
અરદેબેહસ્ત વીસપરત કરદ્યા સમેત સમાપત ॥

i.e. "The *Viśp Rat* with the ritual completed in *Samvat* 1703, on the 14th of the dark half of the month of *Māgsar*, corresponding to 1016 A.Y.; month *Ardēbēhest*."

BIN HĒRAVAT DĀRĀB BIN HĒRAVAT FRĀMRŌZZĪ BIN MĪNŌŪHIRZĪ PĀVAḌĪ. This is written. Everybody, who reads it or teaches it, should cause good wishes (and) of good-heartedness and joyfulness, and immortality of the soul to reach the servant of the religion, (who is) the writer. Then I desire of those, who teach it, that when they see (sing.) any error in this (ms.), they should correct it at once. It would be doing a favour. God will keep him joyful in the spiritual world. May it be so ! May it be still more so ! There is (only) one path, which is of righteousness, all others are contrary paths. The book of Avasta is completed. I have written it completely, year 1170.

A short note in Pers. on the purchase of the ms. is at the end 129b of the Guj. table of contents as follows:

این کتاب مالق (مالک) (sic. for مالک) موبد شاپور ولد چشید برای خود خرید کردم روز
سروش ماه مهر سنه ۱۱۸۵ یک هزار یک صد و هفتاد و شش (sic. for شش) خرید کردم هر که خواند
دعا و آفرین کند بهشت رشد (بهشت رسد) (sic. for رسد).

It says that the ms. was bought by MŌBAD ŠĀPŪR, son of ĴAMŠĒD on the 17th day of the 7th month 1185 (in figures, but 1176 in words) A.Y.

Codd. Iran. 13 (K 13).

Ms. of the *Fravardēn Yašt* (Yt. 13).

At the beginning of the ms. there is the following note in Guj.: 130a

એ કેતાય શી ફરવખશીની છે તમામ શદ છે હેનો લખનાર નેકનામ નેક શરજાણુ
દીન દોશ્વેતો મોખેદ ફલાનો ખીન મોખેદ ફલાનો વલદે ફલાણો તોખમે ફલાનો નશ્વે
ફલાનો એ કેતાય લખી છે હેમો લખનાર ચૂકા હોએ તો લખનારને માફ કરે એ કેતામે
કોઈ બને ઈચ્છા બનવા લખ જાએ ઈચ્છા કોઈ ઉતારે ઈચ્છા કોઈ શીખે ઈચ્છા કોઈને
શીખવે તો લખનારને દુવા આફરીન કરો ઈચ્છાને કોઈ ચોરે તો એ કેતાખનાં લખનારનો
ગૂનેગાર થા શહી. લખનારને ખેહેશ હોજો.²

Translation: This book is of Š(r)ī Faravakhšī. It is wholly correct. Its writer is MŌBED so and so, son of MŌBED so and so, from the origin¹ of so and so, from the lineage of so and so. This book is written. If the writer has made an error in it, they should pardon the writer. If a person recites from this book, or if he takes it away for reciting, or if a person copies it, or if a person learns from it, or if he teaches another from it, he should pronounce good wishes

1. Pers. تخم "seed." It seems that the word is used here in the sense of "forefather."

— 2. It is nothing else but the form of a regular Guj. colophon.

and blessings on the writer; or if a person steals it, he becomes guilty before the writer of this book. It is certain. May Heaven be (in store) for the writer!

130b Fol. 56 b has the following Pahl. colophon with its interlinear Pers. translation:

۶۴ ۶۵ ۶۶ ۶۷ ۶۸ ۶۹ ۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 فرج فد ۶۴ دروده ۶۵ و شاده ۶۶ فرح ۶۷ و رامشن ۶۸ اندر ۶۹ روز
 نوکس ۷۰ لکس ۷۱ رولک ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 سروش اشو ۷۰ فرزگر ۷۱ اج ماه ۷۲ دي ۷۳ اج قرار ۷۴ موافق ۷۵ رواج ۷۶
 و ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 وه دینات ۷۰ بندر ۷۱ سورت ۷۲ و سال ۷۳ بر هزار ۷۴ ونود ۷۵ پس ۷۶ اج سال ۷۷
 ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 من ۷۰ به ۷۱ او ۷۲ زرد ۷۳ جرد ۷۴ شاهانشاه ۷۵ شهریاران ۷۶ من ۷۷ دین ۷۸ بنده ۷۹
 ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 جاماسب ۷۰ دستور ۷۱ حکیم ۷۲ اردشیر ۷۳ نوشیروان ۷۴ زراشت ۷۵ جاماسب ۷۶
 ۷۷ ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 شاور ۷۰ بخت ۷۱ آفرین ۷۲ نوشتن ۷۳ و فراج ۷۴ هشتم ۷۵ اج ۷۶ بهر ۷۷ مزد ۷۸
 ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 و ثواب ۷۰ انوشه ۷۱ روات ۷۲ کروتانی ۷۳ جای ۷۴ و مکان ۷۵ موبد ۷۶ رستم ۷۷ جیو ۷۸
 ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 این ۷۰ موبد ۷۱ مانک ۷۲ جیو ۷۳ بزرک ۷۴ و بزرک ۷۵ زاده ۷۶ سلسله ۷۷ موبدان ۷۸
 ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 بهشتیان ۷۰ بندر ۷۱ مبارک ۷۲ سورت ۷۳ که ۷۴ هر ۷۵ کس ۷۶ خواناد ۷۷
 ۷۸ ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 ایاف ۷۰ آموزاد ۷۱ ایاف ۷۲ نقل ۷۳ ازین ۷۴ کناد ۷۵ روات ۷۶ موبد ۷۷ رستم ۷۸ جیو ۷۹
 ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 روان ۷۰ من ۷۱ نوشتار ۷۲ را ۷۳ فیه ۷۴ اشایه ۷۵ یاد ۷۶ کشید ۷۷ اورا ۷۸ کتی ۷۹
 ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 تن ۷۰ حسرپ ۷۱ فیه ۷۲ مینو ۷۳ روات ۷۴ کروتانی ۷۵ باد ۷۶ اگر ۷۷ نام ۷۸ موبد ۷۹
 ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 رستم ۷۰ جیو ۷۱ و من ۷۲ نوشتار ۷۳ را ۷۴ هسترد ۷۵ ایاف ۷۶ افکشید ۷۷ ایاف ۷۸
 ۷۹ ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 یاد ۷۰ ته ۷۱ کشید ۷۲ اورا ۷۳ فیه ۷۴ کیتی ۷۵ تن ۷۶ دسرب ۷۷ اورا ۷۸ فیه ۷۹ مینو ۸۰
 ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 روان ۷۰ دروند ۷۱ باد ۷۲ هس ۷۳ همیال ۷۴ هستم ۷۵ فیه ۷۶ داور ۷۷ دادار ۷۸ اورمزد ۷۹
 ۸۰ ۸۱ ۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
 و انجمن ۷۰ اسد ۷۱ واستر ۷۲ زرتشتان ۷۳ چوت ۷۴ قریب ۷۵ یک ۷۶ هزار ۷۷ سال ۷۸

۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 بود که انجمن موبدان و بهدینان اج ایران شهر به او
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 گسته هندوان آمده اند کتاب فره وهرام بشت نزد او
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 شات نه بود و شاخ درخت هوم هم نه داشته
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 اند يك درختی دیگر به جای هوم در یزشت کار به
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 کرد اند و کترین چون یاسخ نامه اج نزد دستوران
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 ایران شهر با قدری شاخ درخت هوم آورده بودم
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 چون ارجمندان فراسز جیو و بهن جیو و نوروزجو فرزندان
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 موبد رستم جیو به بنده مهربانی و لطف کرد اند و بنده
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 چون خجالت داشت و دست رس به چیزی دیگر نه بود که
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 قابل آت ارجمندان بود این کتاب فره وهرام بشت نوشت
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 با آن قدری شاخ درخت هوم که داشت به عنوان
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 پیش کش هدیه کردم که در هر وقت که یزشت کار
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 فرمایند انوشه به روات یر قنوح موبد رستم جیو
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 برسانند خواهشی ام که چون بنده در نوشتن دستکاهی
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 نه داشتم شکستگی این نوشته را
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 معاف فرمایند که یزدان و امشاسفندان کامه باد
 ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱ ۱۱۱۱۱۱
 شاد آن تن کش ورزید روان خویش

سپهر سپهر سر سپهر سپهر سپهر سپهر

ياك هست راه اشايه اوارى آن چُد راه

Transcription: *Fražast pa drūt u šātih u farroax'ih u rāmīšn andar rōč šrōš ahrav pērōžkar hač mäh dē(ō) hač qarār muwāfiq i rawāš i vēh-dēnān i bandar i sūrat u sāl bar hazār u navad pas hač sāl 20 i bē ō yazdēkart šāhan-šah i¹ šahrayārān man (i) dēn-bandak jāmāsp dastowar hakim artēšir anōšak-ruvān zartušt jāmāsp šāvīr² baxt³-āfrīn nipēštom u frāč hištom⁴ hač bahr i muzd u sawāb i anōšak-ruvān garēt-mānīk gyāk u makān magupat rōstaxmjiw ibn i magupat mānakjiw vazurk u vazurk-zātak silsila i magupatān u vēh-dēnān i bandar i mubārak i surat kē⁵ har kas x'ānāt adāp amōčāt^{5bis} adāp naql hačāš kunāt ruvān i magupat rōstaxmjiw u ruvān i man nipēštār rād pa ahrāčih ayāt kunēt uš (pa) gētīk tan-husrav u pa mēnōk ruvān-garēt-mānīk bavāt hakar nām i magupat rōstaxmjiw u man nipēštār rād ostarēt adāp awganēt adāp ayāt nē kunēt uš pa gētīk tan-dusrav uš pa mēnōk ruvān-drvand bavāt uš hamēmār hom pa dāto-war dātār ōhrmazd pa hanjaman i isatvāstar i zartuštān⁶ čiyōn qarīb i yak 1000 sāl būt ku⁷ hanjaman i magupatān u vēh-dēnān hač ērān šahr bē (= pa) ō kōstak i hindūān mat hand kitāb i frah[o]harām yašt nazd [i] ōēšān⁸ nē būt u šāx i draxt⁹ i hōm ham¹⁰ nē dāšt¹¹ hand ēvak draxt 1 [i] dīgar¹² bē (= pa) gyāk i hōm andar¹³ yazīšn kār bē kart hand va kamtarēn čiyōn pasox'-nāmāk¹⁴ hač nazd i dastowarān ērānšahr bā¹⁵ (= apāk) gadrī šāx i draxt i hēm āwurtak būt-hēm čiyōn arjōmandān frāmurzjiw u bahmanjiw u navrōzjiw¹⁶ frazandān i magupat rōstaxmjiw*

1. Written μ ; cf. *BullSOSud.* I. IV. p. 187, note 1. For the expression: *pas hač sāl 20 i bē ō* (for *ōš bē*) cf. p. 52, note 2. — 2. For سپهر سپهر *šāpūr*; *šāvīr* = سپهر سپهر (cf. p. 91, note 5) = شاپور (cf. Z. & P. 8, colophon No. 75 e) is dialectical for *šāvūr* = *šāpūr*. — 3. For this name s. p. 64, note 3. — 4. Written with the complément phonétique *-štom*; for سپهر سپهر cf. FrP. 21. 4. — 5. Wrong ideogram for سپهر *ka*, s. FrP. 25. 1, 2. — 5 bis. Cf. FrP. 18. 5. — 6. Cf. *Bd.* 30. 10. — 7. Wrong ideogram for سپهر *ku*, s. FrP. 25. 1. — 8. Thus for سپهر سپهر , s. FrP. 24. 3. — 9. Cf. FrP. 4. 3, where it is written سپهر سپهر , with the variants سپهر سپهر , سپهر سپهر , and سپهر سپهر ; the form سپهر سپهر give us the clue to the correct pronunciation of this ideogram, viz. *šajārā*, Arab. شجر "a tree." — 10. Thus for سپهر *ham*. — 11. Written with the complément phonétique *-āst*; for سپهر , s. FrP. 21. 2. — 12. Thus for سپهر سپهر *dītikar*. — 13. Wrong ideogram for سپهر *andar*; s. FrP. 2. 6 and 25. 7. — 14. Thus for سپهر سپهر , FrP. 15. 2; perhaps a mutilated form of سپهر سپهر , Arab. كتاب . — 15. Written سپهر سپهر , *bā* subjunctive base from سپهر سپهر *būtan*, FrP. 22. 2. — 16. This name is peculiarly written; *nd* is written *plene* ن instead of ن *nāh*, *rōč* is written with the ideogram سپهر , s. FrP. 27. 1.

bē (= pa) bandak mihrbānī(k) u lutf kart hand u bandak čiyōn khijālat dāšt¹¹ u dast-ras bē (= pa) čč i dīgar¹² nē but kē qābil i ān arjōmandān bavāt ēn kitāb i frēh[oh]arām yašt nipēst bā¹ (= apāk) ān qadrī šāx i draxt i hōm kē dāšt¹¹ bē (= pa) 'unwān i pēš-kaš hadya kart-om ku⁷ andar¹³ har gās pa yazišn kār framāyēnd anōšak bē (= pa) ruvān i purr futūh i magupat rōstaxmjiw bē rasand x'ālišnīk hom ku⁷ čiyōn bandak andar¹³ nipēštan ²dast-gāhī(k) nē dāšt¹¹ hom škastakī(k) i ēn nipēštak rād mu'āf framāyēnd.²

* For the notes 7, 11, 12, and 13, s. p. 140.

1. Written *plene*, the long ā is graphically represented by two a's, just as in some Paz. colophons the long vowels ī and ū are represented by two i's = u and two u's = ū respectively; s. Suppl. pers. 417, colophon No. 28 b, Z. & P. 24, colophon No. 84 a, and Zend Reg. 16 B. V, colophon No. 105. — 2. For the last phrase, cf. M. 46, colophon No. 37, p. 52, note 6, and p. 58, note 1. M. 46 was written in 1108 A.Y. by Mōbad Kāvus DASTŪR FARĒDŪN, who was well-known as DASTŪR KĀVUS MUNAJJAM, and whose praises are written in Ind. Off. 2572. 280. 17 D, colophon No. 98 a. The wording of the colophon of M. 46, especially of several phrases, and the Iranian style of its Persian interlinear translation resembles that of this colophon of DASTŪR JĀMĀSP HARĪM in such a manner that it seems highly probable that DASTŪR KĀVUS had at least imitated the style of DASTŪR JĀMĀSP, if he did not borrow phrases from the colophon of K 18, which was written in 1090 A.Y.

Just as in M. 50, colophon No. 40, DASTŪR JĀMĀSP says in the colophon of K 18 that he brought the book of the *Fravardīn Yašt* together with the *Hōm* twigs from Iran to India, as the *Mōbads* and *Behdīns* of India did not possess them, although nearly one thousand years had passed away since their immigration into India. The book of the *Fravardīn Yašt* could not have been the ordinary *Fravardīn Yašt* (*Yašt* 18), as its earliest copy was made by ĀSPĒN KĀKĀ of Navsari in 960 A.Y. (Ms. F. 1); cf. DHABHAR, Descriptive catalogue of some manuscripts in the Mulla Feroze Library, Bombay 1928, introduction, p. II. It was the *Fravardīn Yašt* with the *Bājdharnām*, called اوستای درون فره هرام بشت in M. 50.

Another interesting fact that we learn from this colophon is that a substitute of the *Hōm* plant was in use among the Parsis of India at the beginning of the eighteenth century, as they did not possess, at any rate in sufficient quantities, the twigs of the genuine *Hōm* plant which was used in Iran by the Zoroastrians. Indeed, we have very few records of Zoroastrians bringing the *Hōm* twigs from Iran for their correlative religionists in India.

Now, as regards the answers to several questions pertaining to the religion which the *Mōbads* and *Behdīns* of India had sent to the *Dastūrs* of Iran (M. 50, colophon No. 40, called *pasox-nāmak* in K 18), which DASTŪR JĀMĀSP had brought with him to India, a ms. of mixed contents, in the library of the late DASTŪR KAIXHUSRO J. JĀMĀSP ĀSĀ, contains a letter with twelve questions addressed to the Anjuman of Iran by DASTŪR JĀMĀSP ĀSĀ in the name of the congregation of Navsari, and which is dated the day Bād (the 22nd), month *Fravardīn*, 1089 A.Y. Ms. No. 120 of the Mulla Feroze Library contains among other matters the reply to the above letter of DASTŪR JĀMĀSP ĀSĀ, which is dated the day *Anarām*, month *Arđibahēst*, 1090 A.H. The reply treats of the *Penom* (mouth-reil) and some other questions (cf. DHABHAR op. cit., pp. III and 80).

Translation: Completed in welfare, and joy, and auspiciousness and pleasure on the day holy and victorious *Srōš* of (lit. from) the month *Dē* established in accordance with the custom of those of the good religion of the port of Surat (i.e. according to the *Šōhānšāhi* calendar), and the year 1090 after the 20th year of His Majesty YAZDKARD, the king of kings, (son) of ŠAHRİYĀR. I, the servant of the religion, JĀMĀSP DASTŪR HAKĪM ARDAŠĒR NŌŠĪRVĀN ZARTUŠT JĀMĀSP ŠĀVĪR BAXT-ĀFRĪN, have written and have launched (it) for the sake of the reward and recompense of (the late) MŌBAD RUSTAMJĪ IBN MŌBAD MĀNAKJĪ, (MŌBAD RUSTAMJĪ) of the immortal soul, having his place and abode in *Garōtmān*, noble and nobly-born of the lineage of *Mōbads* of the good religion of the blessed port of Surat. Every one who reads it, or teaches it, or makes a copy from it, should remember the soul of MŌBAD RUSTAMJĪ and my soul, (mine who am) the writer, in piety. And may he be of renowned body in this world and of *Garōtmān*-residing soul in the spiritual one! (But) if he erases (from it) the name of MŌBAD RUSTAMJĪ and mine, (who am) the writer, or throws it away (in obscurity), or does not remember it, may he be of ill-famed body in this world and of wicked soul in the spiritual one! I shall be his accuser before the Judge, Creator *Ōhrmazd*, in the assembly of ISATVĀSTAR, son of ZARTUŠT. As it was nearly one thousand years, since the congregation (*Anjuman*) of the *Mōbads* and *Behdīns* had come from *Ērān Šahr* to the shore of the *Hīndūs*, they did not possess the *Frahoḥarām*¹ *Yašt* and even the twigs of the *Hōm* plant, and they made use of another tree in the *Yazišn* (ceremony) in place of the *Hōm* (plant); and as I, the humblest, had brought from the *Dastūrs* of *Ērān Šahr* the Book of replies together with some twigs of the *Hōm*-plant, and as the distinguished FRĀMURZJĪ and BARMANJĪ, and NAVBŌZJĪ, the sons of MŌBAD RUSTAMJĪ, have shown friendship and favour to the servant, and as the servant was ashamed and had no power over anything else, which may be adequate for these distinguished ones, I presented this *Frahoḥarām Yašt*, which was copied (lit. written by me), with some twigs of the *Hōm*-plant, which I had, by way of an offering, so that they may use it every time in the *Yazišn* (ceremony), and cause the prayer of *Anōša* to reach the victorious soul of MŌBAD RUSTAMJĪ. I desire that since I, the servant, have not got the skill in writing, they may forgive the defectiveness of this manuscript.

1. It means lit. "the *Yašt* of the *Frahoḥars*, i.e. *Fravašis*." It is written with the Pesian pronunciation. The final *-ām* stands for the plural suffix *-ām*, comp. Pers. *آرام* for *آرامان*, the last day of the Zoroastrian month.

Codd. Iran. 17 (K 17).

Ms. of the *Bāj-dharnām*.

Fol. 205 b has the following Guj. colophon :

131a

शवत १७३८ वर्षे रोज मबारक । मेहेर माह फरोख । फरवरदीन आदहै । श्री । सुरत
बंदरे .: पादशाह । श्री साहा ऊरंगजेब ॥. होदि । हाकम । ख्वइ ॥ मीर । महमद अमीखां ॥
फजाऐ काजी श्री: महमद । सईद व्यापारे । पंचकुल । प्रताप्ते । ए केताब । लखतंग । फकीर ।
हकीर याज्याधिकारी ॥. एर्वद । जमशेद । गूथमांनी ए । किइकुवाद ॥ ए । जमशेद । कांमदीन ।
हरमजदीयार ॥. सिहिर । कसबिह । नुसारी ॥. ए पुस्तक । बाजधरवातणु । समाहा ॥ जेवू ।
आगला एर्वदो । लखेऊइतू । तवू जाई अहोष्टि लखीऊ छि ॥. ते करतां चूक पडी हुइ ते
भांजजो ॥ एमां अह्वारि । कांइ काशि दूषताय नहि धरवी ॥.

thereupon in Pers.:

قوم همان اثورنان و همان ریشناران و همان واستریوشان و همان هخشان یزدان و
امشاسفندان کام باد.

Translation: In the year *Ša[m]vat* 1738, on the blessed day *Meher*, the month *Farokh Farvardin*, to-day here, in the port of *Šrī Surat*, the Emperor *Šrī SĀHĀ ŪRANGJEB*, the governorship¹ and the *sūba*-ship (being of) *Mīr MAHMAD AMĪ(N)KHĀM*, the judgeship of the *KĀZĪ ŠRĪ MAHMAD SĀID*, with the cognizance of a body of five persons of good family²; the writer of this book is the poor and insignificant priest,³ *ERVAD JAMŠED*, (son of) the late (lit. residing in the *Garōtmān*) *E[RVAD] KIHKURĀD E[RVAD] JAMŠED KĀMMDĪN HARMAZDĪYĀR* (of) the town⁴ of *Nusārī*. We have written this book of *Bājdharnām* ... after seeing what the former *Ervads* have written. Still if there are mistakes in it, correct them, and do not find fault with us.

The community of all *Athōrnāns*, and all *Rathēštārāns*, and all *Vāstryōšāns* and all *Hutōāšāns*. May it be with the will of *Yazads* and *Amšāsands*.

Fol. 205 a has the following Pers. colophon :

131b

روز فرخ مهرماه خجسته فروردین کام رفیتوین سال اور یکهزار پنجاه از شهنشاه
یزدجرد شهریار ساسان تخمه خجسته اندر شهر ایران نویسنده کتاب الحروف من دین بنده
فقیر و حقیر هیربد جشبد کیقباد ولد جشبد بن قواملین ولد هرمزدیار ابن هیربد دستور
خورشید بهرام از نسل موبد هرمزدیار هیرود را میار است این کتاب هیربد کامدین بن بهرام
این فرامرزا است

1. For होदि cf. HODIVALA, op. cit. p. 248, note 77. — 2. Cf. HODIVALA, op. cit. p. 198, note 2. — 3. Better याज्याधिकारी. — 4. Pers. شهر and قصبه are used here as synonyms.

Translation: On the auspicious day *Mīhr*, the blessed month *Fravardīn*, *Gāh Rāfithvīn*, year 1050 from the king of kings YAZDĪJĀRD ŠAHRİYĀR from the lineage of SĀSĀN in the land of Irān. The writer of the ms. am I, the servant of the religion, poor and humble HĒRBUD JĀMŠĒD KAIQOBĀD, son of JĀMŠĒD BIN QAVĀMUDDĪN, son of HORMĀZDIYĀR IBN HĒRBUD DASTŪR XVARSĒD BAHRĀM from the lineage of MŌBAD HORMĀZDIYĀR HĒRBUD RĀMIYĀR. This book belongs to HĒRBUD KĀMDĪN BIN BAHRĀM IBN FARĀMURZ.

Then follow the usual verses of the scribe.

- 131c** The owner of this ms. in *Samvat* 1776, on the 8th day of the 1st month *Yazdajardī*, was KĀMDĪNĪ BAHRĀMĪ.

Codd. Irān. 18 (K 18).

Ms. of *Nyāyīšns*, *Yāsts* and *Vājs* with their Pers. versions.

- 132a** It has on p. 1 the following Pers. colophon:

این کتاب نیایش و یشت با معنی (sic. for معنی) مال مرزبان بن دستور کاوس
فریدون من نوشتم برای فرزندان خود نوشتم

It gives the name of the copyist as MARZBĀN BIN DASTŪR KĀVUS FARĒDŪN, who is also the owner of the book, and says that the ms. was written for his children.

- 132b** P. 177 has, at the end of the *Hādōxt Yašt*, the following Pers. colophon:

تیم شد یشت هادخت بروز دوازدهم ماه ایزد ماه مبارک آبان ایزد سال بر هزار
یک صد شصت سنه ۱۱۶۰ یزجرد شهریار نوشتم من دین بنده دستور زاده موبد مرزبان ابن
کاوس منجم ابن بهمن نوشتم هر که خواند دعاء آفرین بر بنده بر نوشتار رساند برای فرزندان
خود و برادران خود نوشتم از کتاب میرد نوروز نقل کردم.

Translation: The *Hādōxt Yašt* completed on the 12th day *Māh Yazad*, the blessed month *Ābān Yazad*, year 1160 of YAZDĪJĀRD ŠAHRİYĀR. I have written, I, the servant of the religion, DASTŪR-born MŌBAD MARZBĀN IBN DASTŪR KĀVUS MUNAJJAM (astrologer) IBN BAHMAN. Everybody, who reads it, should cause good wishes and blessings to reach the servant (who is) the writer. I have written it for my children and my brothers. I have copied it from the book of HĒRBUD NAYRŌZ.

- 132c** On p. 190, at the end of the *Ardībahišt Yašt*, there is the following Pers. colophon:

The copyist calls himself at the end of the text DĀRĀB SOHRĀB. 137
But RASK says¹ "MULLA FIROZE's father MULLA KAUS BIN RUSTEM JALĀL BERRUJI "from Broj" had collected and written this vocabulary, as he had studied Pehlavi under DASTŪR DĀRĀB."

Codd. Irān. 35 (K 35).

Ms. of the *Dādistān i dēnīk*.

There is a letter of DR. WEST attached to this ms. written to 138
PROFESSOR WESTERGAARD with a short note in Danish:

"Pehlevi Codex No. 35 Dadistan i Dini, fragment. The precise contents and importance of the ms. is given in the attached letter from DR. E. W. WEST. It is presented to the University Library,

Copenhagen, 9th Sept. 1878."²

The letter is as follows:

"This Manuscript (W.) contains about two-thirds of the complete Dādistān i Dini, having lost 71 folios at the beginning and about 35 at the end. — There is no folio 73, but this is owing to a mistake in the numbering; folio 140 is cut out, but only contained a repetition of the text on fol. 119; fol. 112 b is blank, but no text is omitted, and fol. 232 a is also blank, but probably without omission of the text. The Dādistān i Dini consists of three parts, the second of which (beginning of fol. 99 a 11 and ending on fol. 202 b 11) is Dd. proper, a modern copy of which exists in H 14 a and H 14 b³ of the Haug Collection at München; but no copy of the first and third parts seems to exist in any public library in Europe. — The most complete copy in India is said to be one in the possession of a Mobad in Bombay, which has lost 37 out of 188 fols. but has had the contents of 25 of these restored by a modern hand. The colophon of this Bombay Ms. (which we may call B.) states that it was written by Marzān Frēdūn Vahirām Rūstam in the land of Kirmān in A. Y. 941, but it is possible that this colophon may

1. The following is the original wording in Danish: Mulla Firozes Fader Mulla Kaus bin Rustem Jalāl (Berruji "from Broj") har samlet og skrevet denne Ordsamling da han studerede Pehlavi under Dastur Dārāb. — 2. The following is the original wording of the note: "Pehlevi Codex No. 35 Dadistān i Dini fragment Dets nærmere Indhold og Voerd er angivet i omstændende Brev fra Dr E W West. Dette Haandskrift skoenkes herved til Universitetsbibliotheket

Kjøbenhavn d 9 Sept. 1878."

3. Munich M. 59 a and M. 59 b, colophon No. 48.

have been copied from an older Ms. although B. must be about that age. — Another ms. (J.), in the library of Dastur Jamaspji Minochiharji in Bombay, is less complete; it was copied partly by two of his forefathers in A. Y. 1188 and 1210 and partly by himself. — H 14 a was perhaps copied from J. or from another copy belonging to the descendants of Dastur Jâmâsp Âsâ of Nâwsârî; but H 14 b was copied from some ms. in the library of the present high priest of the Bombay Parsis, Dastur Peshotanji Behramji, which has evidently had the text emendated in many obscure passages.

Professor Westergaard's ms. (W.) has been collated with a copy derived in part from all these ms. B., J., H 14 a, H 14 b and collated in part with the same. — Folios 72 - 95, 99 - 110, 115, 195 - 201, 203 - 254 have been collated with a copy or collation of B., and the result of this collation is that B. is not only descended from W., but was in all probability copied direct from W. — This is proved by the following peculiarities, which are coincidences too numerous to admit the idea of mere accident."

Then follows the enumeration of the peculiarities.¹ The letter is

1. The peculiarities are the following:

"1. — Many phrases and words are accidentally omitted in B which are supplied by W, but B contains no extra phrases or words, beyond those existing in W, except the following:

In W. fol. 110 a 12, B inserts 𐬔𐬀 before 𐬀𐬎𐬌 (which is clearly a copyist's guess).

— 114 b 5 - - - 𐬀𐬎𐬌 before 𐬀𐬎𐬌𐬀𐬎𐬌 (also a similar guess).

— 210 a 6, B fills up the blank with the words 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 which are taken from the next line (which is a blunder, B repeating the words; the correct words are again in pencil from J).

In W. fol. 216 a 10, B inserts 𐬀𐬎𐬌 after the first 𐬀𐬎𐬌 (which is a blunder, due perhaps to 𐬀𐬎𐬌 in line 9).

In W. fol. 204 a 6, after 𐬀𐬎𐬌𐬀𐬎𐬌 B inserts 𐬀𐬎𐬌 𐬀𐬎𐬌 𐬀𐬎𐬌 𐬀𐬎𐬌 𐬀𐬎𐬌 𐬀𐬎𐬌 (which looks as if it came from some other source than W.).

2. — Although B takes many of the usual copyist's liberties with orthography, and substituting Huzvârîsh for Pâzand, and vice versa, it generally agrees with W. in the minutest details of diacritical points.

3. — B contains several blunders, evidently due either to misreadings of bad writing, or accidents, or corrected blunders in W. — Of these coincidences in accidental matters the following have been noticed:

W. fol. 94 b 8 𐬀𐬎𐬌 is 𐬀𐬎𐬌 in B (owing to damage in W.)

— 95 a 10 𐬀𐬎𐬌 is 𐬀𐬎𐬌 in B (owing to spluttering in W.)

— 109 a 10 𐬀 (dotted out) is 𐬀 in B (a blunder).

— 127 a 17 𐬀 is 𐬀 in B (the stroke for filling up the line in W. being taken as a letter).

— 206 a 18 𐬀 is 𐬀 in B (ditto).

The ms. K 35 has lost its colophon. According to the colophon on the last existing folio of B., the ms. to which it refers to was written on the 27th day of the 5th month 941 A. Y. by MARZ(P)ĀN FRĒTŌN VAHRĀM RUSTAM BŪNDĀR ŠĀH-MARTĀN DĒNĪYĀR in Kermān. WEST supposed that the colophon was probably copied with the text from K 35 and thus the date and scribe mentioned were probably those of K 35, the colophon of B itself being lost with the subsequent folios. But ANKLESARIA states (*Bundahishn*, p. XVIII, note 1) from a careful comparison of the handwriting of B. (or B k) with that of the manuscripts JM and DH, that there is no doubt that B. was written by MARZĒĀN FRĒTŪN himself. Hence the colophon must be that of his own manuscript B and not of K 35.

Codd. Irān. 38 (K 38).

Ms. of the *Yt. 13* and *Sīh Rōčak* and some *Vāčs* and *Nīrangš*.

139 It has on fol. 114 v. the following Pers. colophon:

تأمت الکتاب بدست فقیر حقیر بنده کترین ابن دستور هوشنگ دستور مهربان بن
دستور بهرام دستور نوشیروان ساکن محله بر ترک بتاریخ آخر بهمنماه یونت ییب (?) سنه ۱۱۲۷
موافق بروز سروش ایزد و مردادماه قدیم سنه ۱۱۸۳ هر که خاند دعا طمع دارم - زانکه
من بنده کنه کارم — هر که خواناد یا آموزاد یا بچینش کناد اگر سهو و غلطی بیند درست
کناد و مارا به نیک نامی و اشوی یاد کناد.

Translation: The book is completed by the poor (and) humble, the humblest servant IBN DASTŪR HŌŠANG DASTŪR MIHRBĀN BIN DASTŪR BAHRĀM DASTŪR NOŠĒRVĀN, resident of the street (محله) بر ترک ("full of Turks"?) on the last day of the month *Bahman*.....year 1127, corresponding to the day *Srōš Yazd* and month *Murdād* (5th) *Qadīm* year 1183 (A.Y.). (From) everybody, who reads this, I desire good wishes,

together at some period either by one being copied from the other, or by subsequent collations to justify the collation hypothesis, the conclusion must be that one was copied from the other. In 86 instances the o is marked over the last words in pages of B, of which 80 instances mark the last word of the first page (a) of a folio and 6 mark the last word of the second page (b) of a folio in B. Thus the O over a word in W. fol. 197 b 18, 203 a 9, 204 b 12, 207 b 15, 212 a 4, 218 b 5, 215 a 2, 216 a 17, 217 b 10, 219 a 8, 220 a 16, 223 a 8, 224 b 8, 227 a 14, 228 b 18, 231 b 13, 234 a 9, 236 b 10, 239 b 8, 242 b 9, 244 a 7, 245 b 4, 248 a 13, 251 a 10, 252 b 12, 254 a 11 marks the last word of the page a of various folios in B, while the O over a word in W. fol. 212 b 12, 214 a 12, 216 b 9, 225 a 10, 231 a 4, 249 a 8 marks the last word of the b page of various folios in B.

On the whole, it is hardly possible to explain all these coincidences except by assuming as certain that B was copied direct from W."

because I am a sinful servant. If anybody, who reads it, or teaches it, or makes a copy from it, sees in it an error, he should correct it, and should remember us in good name and piety.

Codd. Iran. 39 (K 39).

Ms. of the *Āstād Yašt* (Yt. 15) and the *Patūt Irānī*.

It has on pp. 54 — 55 the following Pers. colophon:

140a

تمام شد این کتاب پیت یرانی در زند نوشته است بروز مبارک مهر بام فروخ شهر یور
امشاسفند سنه ۱۱۸۸ یجد جردی تحریر یافت کاتب الحروف اضعف العباد نوشیروان ولد دستور
بهمنجی دستور پور نور جمشید جی دستوران دستور جاماسپ جی آساجی ساکن قصبه نوساری

Translation: This book of the *Patūt Irānī* is completed. It is written in *Zand* (i.e. Avesta characters). It is written on the blessed day *Mīhr* in the blessed month *Sahrēvar Amšāspand*, year 1188 of YAZDĪJARD. It is completed. The writer is the humblest (weakest) of servants NOŠIRVĀN, son of DASTŪR BAHMANĪ (son of) the illustrious DASTŪR ĴAMŠĒDĪ (son of) DASTŪRĀN DASTŪR ĴAMĀSPĪ ĀSĀĪ, resident of the town of Navsari.

Then follows a short Guj. colophon:

140b

સ્વંત ૧૮૭૫નાં રોજ ૧૬ માહ ૬ કેતાય ધર્મની પતત જંદ હરકે લખી છે એ
કેતાયનો લખાવનાર નેકનામ ભોય શ્રી ૫ ફરેદુનજી ભીખાજી કેરશારપજી પાવડી એ પોતાનાં
પહુવાને વાસ્તે લખાવી છે શ્રી.

It gives further the *Samvat* 1875, and says that the ms. was ordered to be written for his own reading by MŌBAD ŚRĪ P(ĀRSĪ) FARĒDŪNJĪ BHĪKHAJĪ KĒRŠĀSPĪ PĀVDĪ.

Codd. Iran. 41 (K 41).

Ms. of the *Nīrangastān*.

Fol. 104 has the following Pers. colophon:

141

تمام شد این کتاب روز ایران ماه امرداد کا اوزیرن سنه ۱۲۰۰ من دین بند
موبدان موبد منوچر جی جاماسپ جی فریدون جی جمشید جی خورشید جی واجها

It says that the ms. was completed on the 30th day of the 5th month in the *Gāh Uzīran* 1255 A. Y. by MŌBADĀN MŌBAD MĒNŪČĪHRĪ ĴAMĀSPĪ FARĒDŪNJĪ ĴAMŠĒDĪ X^vARŠĒDĪ VĀOHĀ.

Codd. Iran. 43 (K 43).

Ms. of miscellaneous Pahl. texts.

It was brought from Persia by PROF. N. L. WESTERGAARD in 1843.

Fol. 2 — fol. 37: Ms. of the *Mēnūk i Xrat*.

142a A Pahl. colophon occurs at the end of the *Mēnūk-i-Xrat*. It is translated by WEST in SBE. 24, p. xviii - xix. It says that the ms. was completed on the 4th day of the 8th month 938 A. Y. by MIHRBĀN NŌŠIRVĀN RUSTAM ŠAHRİYĀR. It was copied from the ms. of DASTŪR BAXT-FĪRŪZ ISPANDIYĀR BAXT-FĪRŪZ, and that from the ms. of DASTŪR ŠAHRİYĀR BĪŽAN XUSROŠĀH, whose original was the ms. written by MĀHVINDĀD NARĪMĀN.

142b Folios 130 - 131 of the same manuscript contain a fragment, presumably the last two folios, of the Great Bundahišn followed by a colophon, which is translated by ANKLESARIA (Bundahišn, introduction, pp. xvi - xvii). It purports to have been written by the same scribe MIHRBĀN NŌŠIRVĀN RUSTAM on the day *Tir* of the month *Ātur* of the *Parsī* year 936 A. 20 Y. The text of both these colophons is published by ANDREAS in his facsimile edition of the Mainyo-i-Khard (Kiel 1882).

Fol. 177 — fol. 261: A portion of the *Dēnkart* — Bk. VI, of which one-eighth is missing, Bk. III, chapters CLX and CCLXXXIII, and a colophon which says that this portion was written in the district of Turkābād by MIHRBĀN NŌŠIRVĀN RUSTAM ŠAHRİYĀR MĀHVINDĀD BAHRĀM DAHIŠNIYĀR MIHRBĀN, and completed on the 14th day of the 7th month 943 A. 20 Y.

Fol. 262 — fol. 303: Another portion of the *Dēnkart* — last two chapters of Bk. III, the whole of Bk. V, and the first three-tenth of Bk. IX.¹

1, cf. SBE, 37, introduction, p. xxxviii.

VII

Colophons of Manuscripts in the University Library of Cambridge.

Z I (7).

Ms. of the metrical version of the *Saddar*.¹

Fol. 78 r. has the following Pers. colophon :

143

ده و چار بود از محرم که من ستر کرده تاریخ این در سخن
تامت صد در بحسب الفرموده خداداد رستم خداداد از جهت فرزندی اعزی
(فرزند اعز sic. for) بهرام خداداد رستم بخط کمتربن خلق خدا خسرو بهرام خسرو
یزدکرد در دارالسلطنه قزوین² بتاریخ ۲۲ شهر محرم الحرام سنه ۱۱۰۰ در شب رام یزد
امشاسفد دو شنبه نوشته شد جهت یادگاری گام و مزد درود آفرین خدا الهه دار (؟)
خدا ییامرز جمعی دوستان و عزیزان باده کاتب را از دعای خیر یاد آوری نمایند انشاء کانی (؟)

Translation: (For the verse, s. Suppl. pers. 35, colophon No. 5, and Suppl. pers. 40, colophon No. 16 g). The *Saddar* is completed according to the order of XUDĀDĀD RUSTAM XUDĀDĀD for the sake of (his) excellent child BAHRĀM XUDĀDĀD RUSTAM in the handwriting of the humblest creature of God XUSRO BAHRĀM XUSRO YAZDGARD in the seat of the Sultanat Qazvīn on the 22nd of the month of the holy *Muharram*, year 1100 (A. H.), in the night of *Rām Izad Amšāsāfand*, on Monday. It is written for the remembrance, and desire, and recompense, welfare, (and) blessings of God, the... May there be pardon from God (خدا ییامرز) for all (جمعی lit. "totality" of) friends, and dear ones who remember the writer in the wishes for abundance ! God willing. (انشاء الله ؟) ...

Add. 328. 329.

Ms. of the conclusion of the *Dēnkart*, containing only the first two colophons, with their transcription in Persian characters and a Pers. literal translation.

P. 1 has a pencil-note in English as follows: "دین کرد. The conclusion of the *Deen Kurd* extracted from an old ms. belonging to 144a

1. The ms. formed part of the collection of the Oriental Manuscripts belonging to the late PROF. E. G. BROWNE. — 2. For the title, cf. O. COBBINGTON, op. cit. pp. 176 and 200.

Khoorshidjee Naosherwanjee of Surat. The transcript and translation are by him."

Then follows the title of the ms.:

بیان نویسنده کتاب دین کرد برانجام کتاب آن

i.e. "The account (given) by the scribe of the *Dēn Kard* of the completion of that book."

The ms. has eighteen (?) pages, numbered with Arabic figures, the odd pages have the Pahl. text with its interlinear transcription, and the even ones have the Pers. word for word translation, which is rather a Paz. version in Pers. characters, with occasional explanations in Pers.

These colophons are published in DkM, p. 946, l. 8 — p. 949, l. 6, and p. 949, l. 19 — p. 951, l. 14, and translated by West in SBE. 37, pp. xxxiii - xxxvi; for their summary, s. M. 58, p. 67, ll. 1-4, and p. 67, note 1.

144b : P. 14 (last two words) — p. 15 (DkM. p. 951, ll. 1-14) have the colophon of the intermediate copy used by ŠAHRĪYĀR ARDĀŠĒR, and the colophon of the present ms. Add. 328. 329, as follows:

۶۴ ژماره ۱۲۹ ک د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 کومن دفتر فزین من دفتر ی مرزوان ی سیندیهید ی مرزوان
 ۶۴ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 متوانوان سیندیهید متوانوان ی مرزبان ی دهشن آیار ی روزنا
 د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 ی شاه مردان ی شادان کنشاه کند همنم وکومن دفتر
 ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 من دستور ی ویز جاتن هیار نیز ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 کون سفندیهید کون کند همنم مونشان بدوند یون ایریا و
 ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 ودایا بنا ور سوی شانش پیروزگر بدوندیهید هلوب و
 ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 کروتانی باد کون سفندیهید کو ماه هیار مونش کومن دین
 ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د ۶۴ د
 چندی ستیار هیار کند اجش اوزار دابوند ود کومن

دعای دهنش و اوم ازش بدوند یون ایریا و ودا یا
 ارست اط و سوس پسن بدوند ودا دهنش و اوم ازش بدوند یون ایریا و ودا یا
 بنا و سوس شانس فیروزگر بدوند یون ایریا و ودا دهنش و اوم ازش بدوند یون ایریا و ودا یا
 ۱۶۶ مان آتیشید بیروز باد کدمن اویری ودا دین مهستان
 ۱۶۷ دهنش و اوم ازش بدوند یون ایریا و ودا دهنش و اوم ازش بدوند یون ایریا و ودا یا
 همیشه یون فزین یون کشتونشن باد کدنا اوش یون کامه ی
 ودا دهنش و اوم ازش بدوند یون ایریا و ودا دهنش و اوم ازش بدوند یون ایریا و ودا یا
 نیشن تان جانواد زیوستن

Transcription: *En diptar pačēn hač diptar i marzpan i spendadāt¹ i marzpan [i] mīhrāpān [i] spendadāt [i] mīhrāpān i marzpan i dahišnayār i rōč-vēh² i šāh-martān i šātānak-šāh kart hom. im diptar hač dastōwar vīžan³ i yazdayār [i] vīžan kart hom u hač hampursakīh [i] gīv⁴ [i] spendadāt [i] gīv kart hom kē-šān patvand pa ērih⁵ u vēhih bē ō sōšyāns [i] pērōžkar patvandihēt. ahrav u garōtmānik bāt gīv [i] spendadāt [i] gīv [i] māhyār kēš ēn dēn-bandak šahryār⁶ ayār kart uš afeār dāt tāk ēn diptar drūst kart hom uš patvand pa ērih u vēhih bē ō sōšyāns [i] pērōžkar patvandihēt ētōn bavāt ciyōn mān afrinimēt pērōž bāt x⁷arrēh i apēčak vēh dīn [i] mazdayasnān hamēšak purr-pačēn [u] purr-x⁷ānišn bāt har kas pa kāmāk i x⁷ēš tuvān bavāt živistān⁷.*

Translation: I have copied this book from the book of MARZBĀN (son) of SPENDADĀT, (son) of MARZBĀN, (son) of MIHRBĀN, (son) of SPENDADĀT, (son) of MIHRBĀN, (son) of MARZBĀN, (son) of DAHIŠNĪYĀR, (son) of RŌZVĒH, (son) of ŠĀH-MARDĀN, (son) of ŠĀDĀNA-ŠĀH. I have collated this book with (lit. from) (the book of) DASTŪR BĪŽAN, (son) of YAZDIYĀR, (son) of BĪŽAN, and I have done (this) in consultation with GĪV, (son) of SPENDADĀT, (son) of GĪV. May their connection (by their

1. Written *Spendadāt*. — 2. Cf. JUSTI, *Iranisches Namenbuch*, pp. 267-268; with metathesis *Behrēs*, Modern Persian name, cf. JUSTI, *ibid.*, p. 275. — 3. He was a resident of Kermān. He lent to ŠAHRIYĀR ARDAŠĒR copies of his Av. - Pahl. *Vīdēvdāt* and *Dēnkart* (s. below note 7). — 4. Cf. *Suppl. pers.* 47, colophon No. 15 b, where he is called *gīv*. — 5. Abstract noun from *ēr*, Av. *airya* "Aryan, noble". — 6. His full name is ŠAHRIYĀR ARDAŠĒR RUSTAM ĒRAČ. He is the scribe of the Avesta - Pahlavi *Vīdēvdāt* (DASTŪR HOŠANGJI, *Vendidad* I. *Introd.* p. XXV) and of the *Dīnkart* (ANKLESARIA, *The Bundahishn*, Bombay 1908, *introd.* p. XII, and HODIYALA, *op. cit.* p. 295, note 1). — 7. A quotation from the Pahlv. of an unknown Avesta passage.

descendants) be connected in nobility and goodness with (lit. upto) the victorious Sōšyāns! May Gīv, (son) of SPENDADĀT, (son) of Gīv, (son) of MAHİYĀR, who has helped (me,) this servant of the religion ŠAHRIYĀR, and provided (me) him the means (by the loan of the two above-mentioned copies, viz. that of MARZBĀN SPENDADĀT MARZBĀN and that of DASTŪR BĪŽAN YAZDIYĀR BĪŽAN), so that I have rendered this book correct, be pious and residing in the *Garōtmān*! May his connection (by his descendants) be connected in nobility and goodness with (lit. upto) the victorious Sōšyāns! May it be, just as we have praised! May the pure glory of the good *Mazda*-worshipping religion be victorious! May (this book) be always completely copied and completely read! May every body be able to live according to his desire!

The Pers. translation is as follows :

بیان نویسنده کتاب دین کرد بر انجام کتاب آن

تہام شد بہ پس خوشدلی و از بُر دعا این نیک اندیشیدہ و از نیک خواہش و بی ہمتای دینکرد نوشت از طرف آخر تا جای کہ من یافت آنرا کندید بہ آسورستان اندر دہ فرخنا باد بھفشد او خانہای کہ نہفت کنندگان ابا نورمند ارشوانک یعنی از زر و سیم بہرہ دادہ و با نقلی کہ اندر دین نیک دین بود آن چون نیک فروہران یعنی نیک تنان و نیک دینان پیشوایان از خاندان نیک تن آدر باد ماراسفندان از پنج و یا شش یست او آن نیکبخت باز از پاکیزہ دین بود او از فرہنگان فرہنگی تمام آراستہ کرد و از دانایہا گذارش نمود و از ان نیکدینان پیشوایان پس در پس کہ از پس یکدیگر باز اندر دین ہیاری دہندہ اندر خوانشن و پیشن داشتن و آرایش جا بجای کتابہا بدست نویشان از ان کرد و نوشت استاد و درینوقت من ماونداد ابن آن ورمہان او (p. 4) بہرام مہریان بروز دین و بہاء تیرفرور و زکرو سالی سیدہ و شست و نہ کہ بعد از سال من کہ او بہ ایزد کرد ملکان ملکای سہریاران کہ بسرور خانہا از بہر خوشی خویشرا کہ نوشتہ پیش گذاشتند اندر اُستواری بہ خالص وہ دین مزدیستان و بر آشتی اشو فروہر یعنی پاکتن زراتشت اسفنتمان و راست بسازشن آدر باد مہرہ سپندان و بر آشتی نیک آفرین گفتاری او ہروسپ جہان وجودمند پاک کامکان کہ نیک منش منیداران و نیک گوشن گفتاران و نیک کنشن کرداران و در کتیبہای بہ بُر مراد ہرچشمی کہ پاکی ورزہا او تارستاخیز بیوستاری پیوندان شوند و در مینوہا اوژہ روان تن او بلند مہست جای نورمندی وہمہ او باداش نیکی دہشن اند در انجا خالصتنی کہ اندران یشمار روشنی ہیشہ سودمندی و بُر آسانی خالصدل (p. 6) و نامچشتی نامہا کہ او شان نیک تنان مہست فرزائہ آن آدر فروبک فرخزادان و آدر بادای او میدان کہ شان بدین خواہش دینکرد در بھلوی نوشت ہچون فرزائہا و خالص اخوان یشننہا کہ خالص نور خدایدینہا اندر تن چمخا زینہا دل یابند و بر بہتر دین ہچون نیک رسیدن او نیک خلقانرا و دین را بُر از دوستی و مہسودی گذاردن کرد از بہر ما پسنگانرا : و ہان او بود کہ از نیک آرزوہا بسدور خانہا این نوشتہ بود آنرا کند و آنچه کہ خوانید و کار از آن کنند بدان اُستوان و یگمان باشند و آنکہ از

آن قل درست کنند از نیکی بدارند و فرزندان بشاذهای خویش کنند : بر همه کار بیامنها او
 بیمن رایشیداری و او اندازه رایشیداری خوب فرجایی و او خوب فرجایی دعا و سنائی و او
 دعا و سنائی رامشنی و او رامشنی شادمانی و او شادمانی روان دستی و روان دستی (p. 8) نیک
 منشی و او نیک منشی قوی دلی و او قوی دلی بهرمندی یعنی نیک بختی و او بهرمندی پیراست
 کشنی و او پیراست کشنی درست روشنی و او درست روشنی تنی کاری افزاری و او کاری
 افزاری تخشایی و او تخشایی نیک دهشنی و او نیک دهشنی بین برجای و او بین برجای خنک
 بوی و او خنک بوی پُر بهری یعنی پر نصیبی و او پُر بهری آز بی نیازی و او آز بی نیازی
 ایشی یعنی بی رنجی و او ایشی سپاسداری و او سپاسداری افزونی و او افزونی فرخ
 وینارشنی یعنی نیک آرایشنی و او فرخ وینارشنی روای پیوندی یعنی فرزندی و او رُبای
 پیوندی جاویدی و او جاویدی پیوندی مراد نیک چشمی و او مراد نیک چشمی رحم بخشانی
 و او رحم بخشانی بلندشنی و او بلندشنی آزادچهری و او آزادچهری سودمندکنشنی (p. 10)
 و او سودمندکنشنی رُبای فرمانی و او رُبای فرمانی توانی و او توانی آبادی و او آبادی رادی
 یعنی سخاوتی و او رادی وزیدار دهشنی یعنی گزیدار سزاوار نیکان دهشنی و او وزیدار
 دهشنی بهان دستی و او بهان دستی اشابه ینکی یعنی پاکان یناهر و او اشابه ینکی نیک
 منشی و او نیک منشی راست گوشنی و او راست گوشنی آفرینگانی یعنی ستودگی و او آفرینگانی
 کرفه ورزیداری و او کرفه ورزیداری روان دوستی و او روان دوستی کم وناهی یعنی گناهی
 و او کم وناهی نیک ستای و او نیک ستای اشو روانی یعنی پاک روانی و او اشوروانی
 گروئانی و گروئانی آترا گویند که بهست بس روشن بر آسمان هفتم است و او گروئانی مهست
 کاهی که بیشمار روشن جای عرش و کرسی خوانند که بر آسمان هشتم و نهم باشد که از
 هستان بلندتر اند و از خواهستان مهست تر اند بر ایزدان نیرو و هیاری دادار هورمزد
 نیک دهاد و بر ساد ناز زرتشت سفتنان پاکتن دوستی اورمزد (p. 12) تمام شد بدرد و شادی
 و رامشنی اندر روز اورمزد از ماه سفندومد و سال هشصد و شصت و پنج بعد از سال من
 او به ایزدجرد ملکان ملکای شهریاران نوشته هم من دین بنده شهریار اردشیر ابن ایرج
 ابن رستم ابن ایرج ابن قباد ایرانشاه نوشته هم پیش گذاشت خویشنی خویش را و فرزندان
 خویش را که تا صد و پنجاه سالان به پاکی کار فرمایند و بعد از صد و پنجاه سالان او
 فرزندان فرزند نیک روی دین بردار سپاریم اندر استوانی به خالص وه دین مازدستان و برای
 آشتی اشو فروهر یعنی پاکتن زرتشت اسفندمان و راست سازشنی آذرباد ماراسفندان و بر
 آشتی پاک آفرین گفتاری او هروسپ جهان وجودمند پاک اکامکان نیک منشن منیداران
 و نیک گوش گفتاران و نیک کنشمن ورزیداران و در گیتیها بر پُر مراد هوچشمی (p. 14) اشابه
 ورزیا که پاک و ورزیا او تارستاخیز پیوستاری پیوندان یعنی فرزندان شوند و در مینوهای
 اوپره روان و تن او بلند تر مهست جای نورمند و هته او بدله ثواب دادن در آنجا حاصلشنی
 که اندر یشار روشنی همیشه سود و پُر آسانی حاصل اند و نامچشتی نامها که اوشان نیک تنان
 مهست فرزانه آن آدروفوبک فرخزادان و آذربادی ادمیدان که او شان این نیک خواهشن
 دینگرد نوشت همچون فرزانه و خالص اخوان یششنها که خالص نور خدا دیدنیا اندر تن
 پچهاخ زینا دل یا بند و بر بهتر دین همچون نیک رسیدن او نیک خلقانرا و دین را پُر دوستی

و مهسودی گذاردن کرد از بهر مایسینیکانرا : و نهان او بود که از نیک آرزوها پسرورخانها این نوشته بود او را کنند و آنچه که خوانید و کار از آن کنند بدان استوان و یکمان باشند و آنکه از آن نقل درست کنند از نیکی بدارند و فرزندان بسازشهای خویش کنند این دفتر (p. 16) نقل از دفتر مرزبان ابن سفندیهید ابن مرزبان ابن مهربان سفندیهید مهربان ابن مرزبان ابن دهشن هیار ابن روز نیا ابن شاه مردان ابن شادان کنشاه کرده ام من ابن دفتر از دستور نیک ایزدیار نیز کرده ام و از هم پرسیدنی گون سفندیهید گون کرده ام که شان پیوند به یاک و بهر به اوسیوشانش فیروزکر پیوندیهید : اشوکروثمانی باد گون سفندیهید گون ماهیار که او این دین بنده شهریار هیار کردش اوزار داد تا این دفتر درست کرد و من ازان پیوند به یاک و بهر به اوسیوشانش فیروزکر پیوندیهید ایدون باد چون مان آفرین کرد فیروز باد خروه اویچه وه دین مازدیسنان همیشه تمام این نقل پرخوانشن باد و هر کسی بکامه : (p. 18) خویش توان باد زیستن :

VIII
Colophons of Manuscripts in the University
Library of Florence.

No. 018.

Ms. of the *Vidēvdāt Sāda*.*

Fol. 1 r. has the following *Nāvar* notes in Guj., in pencil¹:

145a

શવત ૧૮૨૦) નાં રોજ ૧૨ મા. ૭ ફા. શાપૂર બહમનજી કાવશજી કાંગા જે દેન નાવર ગીતો^૩ શવત ૧૮૪૨) નાં રોજ ૩ મા. ૭ ફા. હોરમજી ખુરશેદજી કાંગા જે દેન નાવર ગીતા શહી શવત ૧૮૪૩ નાં રોજ ૧૫ મા. ૯ નવમે ફા. રતનજી શાપૂરજી બહમનજી કાંગા જે દેન નાવર ગીઆતો શહી શવત ૧૮૬૫ રોજ ૫ મા. ૬ ફા. ફરામજી રતનજી કાંગા જે દેન નાવર ગીઆ શહી શવત ૧૮૬૫ નો રોજ ૫ મા. ૬ ફા. બમનજી ફા. રતનજી કાંગા જે દેન નાવર ગીઆતા શહી—શવત ૧૮.. રોજ...મા... ફા. શાપૂરજી ફરામજી કાંગા જે દેન નાવર ગીઆતા શહી^૪ શવત ૧૮૯૫ નાં રોજ ૧૨ માં ૫^૫ ફા. નોશરવાનજી ફરામ કાંગા જે દેન નાવર ગીઆતા શહી^૬.

The beginning of the text is missing, we have at its end the following Pers. colophon: 145b

فرجید بدروود شادی و رامشنی اندر روز مبارک خورشید و ماه مبارک تشر

* On the fly-leaf we have the note: "Ms. Vendidad Sade. L. 250" from which we know that 250 Italian Liras were paid as price of the ms. (pre-war value, 1 Lira = 11 as)

1. For these *Nāvar* notes, s. એરવદ માહીયાર નવરોજી કુતાર ફત — નવસારીની વડી દરેમેહરમાં થયલા નાવરોની ફેહેરેસ્ત-મુબઈ ૧૯૨૬, p. 118, No. 965; p. 282, No. 1878; p. 294, No. 2849; p. 308, No. 2406; p. 431, Nos. 3227 and 3228; p. 558, No. 4116; and p. 577, No. 4287. We learn from them that this ms. had remained the property of the above KĀNGĀ family for at least four generations, for more than a century. — 2. The *Fehrest* gives the date of his initiation as *Samvat* 1784, the 2nd day of the 5th month, and the names of his ancestors as follows: ERVAD BAHMAN ERVAD KĀYUS ERVAD HŌMĪ ERVAD ROSTAM ERVAD HĪRĀ KĀNGĀ, descended from KĀKĀ DHANPĀL. Further, it supports the statement of the Pers. colophon of this ms. that it was given as a pious gift to ERVAD BAHMAN who was the HERBUD of BEHDĪN SOHRĀB, son of ŠĀPŪRĪ CŪBĪGAR by the latter's son NĀHĀNABERĀ, who had him initiated as NŌZŪD. — 3. The expression *Nāvar javun* means in Pārsi Guj. "to go as a *Nā-Nābar* (*Nāšābar*) or as candidate for the initiation into the priestly class, as *Nō-Zūd* to the *Dar-i-Mihr*, where the initiation takes place." — 4. The date is given in the *Fehrest* as *Samvat* 1892, 15th day of the 7th month. Moreover, the *Fehrest* gives for this and the following notes besides the surname the nickname *Khātkīmīthi*, by which this particular branch of the big KĀNGĀ family was known. — 5. The date is *Samvat* 1896, the 12th day of the 5th month, according to *Fehrest*. — 6. It is interesting to note that in these *Nāvar* notes and in the *Fehrest* only the *Samvat* years and not the *Yasadjardī* year, with the Zoroastrian days and months, just as it is even at present the case in Navsari.

تیرسا ... یکهزار صد و سی و چهار از شاهنشاه یزدجرد شهریار این کتاب جدیدود ...
 کروئمانی دستور داراب ولد دستور یالن که از فرموده بهدین مازد ... نیکنام اشو خلعت
 عالی همت سخادل دین دست بهدین ناهانه بهای ولد سهرابی و دادای بهای ولد سهرابی
 و بهراجی ولد سهرابی چوریکر چند مدت شده نوشته بودند و ... بهونان مذکوران این
 کتاب مبارک را بهیرید بهمن ولد کاوس بن هوجی عرف کا ... که هیرید مذکور را بنام
 کروئمانی بهدین سهرابی ولد شاپورجی چوریکر نوزود کرده بودند اشو ... کرده بودند
 درینولا جلد این کتاب شکسته شده بوده باز مجلد سر نو کشانید ... کرده شد که آن هیرید
 مذکور همیشه این کتاب را با اشوی و یادایب در یزشن یزدا ... امشاسفندان و اشوفروهران
 کار فرماید و اشوداد کنندگان را بدعای خیر یاد کند . سنج «ج» . سس «ج» . سس «ج» . سس «ج» .
 یادند . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» .
 و سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» . سس «ج» .

Transcription: *Šātān-tan kē-š varzēt ruvān i xʷat...*

Translation: (The ms.) is completed in welfare, joy, and pleasure on the blessed day *Xʷaršēd* and the blessed month *Tištār Tir*, the year 1130 from the king of kings *YAZDAJĀRD ŠAHRİYĀŔ*. The late (lit. residing in the *Garōtmān*) *DASTŪR DĀRĀB*, son of *DASTŪR PĀLAN* (who — redundant) had written (in ms. plur.) long time ago this book of *Jud-dāv(-dāt)* to the order of the *Mazda*-worshipping *BEHDĪN*, of good name, of holy character, of high resolve, generous-hearted, a friend of the religion, *BEHDĪN NĀHĀNABHĀI* son of *SOHRĀBJĪ*, and *DĀDABHĀI*, son of *SOHRĀBJĪ*, and *BAHRĀMJĪ* son of *SOHRĀBJĪ ČŪRĪGAR*. And the above-mentioned *BEHDĪNS* (presented) this blessed book to *HĒRBUD BAHMAN*, son of *KĀVUS BİN HŌMJĪ*, surnamed *KĀ(NGĀ)*; whom, the above-mentioned *HĒRBUD*, they had made (i.e. had initiated as) *NŌZŪD* in the name of the late (lit. residing in *Garōtmān*) *BEHDĪN SOHRĀBJĪ*, son of *ŠĀPŪRJĪ ČŪRĪGAR*, (and whom) they had given it as a pious gift (اشوداد). During all this time, the binding (جلد) of this book was torn, it was rebound in leather (lit. it was rebound by having new leather covering — سر — placed over it), so that that above-mentioned *HĒRBUD* might make use of this book in holiness and with ritual purity (یادایب) in the *Yazišn* (ceremonies performed for) the *Yazads* and *Amšāsands* and the holy *Frōhars*, and he might remember those who had given it as a pious gift in the prayer for abundance. (Av.) There is only one path, (that of) righteousness; all those other paths are contrary paths. Glad in mind and the best in the soul. (Pahlv.) He is glad in body who practises his soul (in purity).

No. 019.

Ms. of the *Visp Rat Sāda*.

European paper; seventeen lines to a page of Av. and Pahl. texts, the latter pertaining to ritual injunctions — *nīrangs*, written in red ink. Certain ligatures are employed in the Av. text, written in bold angular characters.

The first fly-leaf has the following note of presentation in eight lines: 146a

Avesta Ms. The Vispared Sāde given for the "Indian Museum of Italy" in Florence. by. Dastur Khorshedji Bejanji. High Priest at the Faramji Kawasji. Atash Behram.

The folios are not numbered.

At the beginning of the text, we have the following Pahl. invoca- 146b
tion:

𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀
𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀

This invocation is followed by its transcription in Pers. characters in red ink:

به نام ایزد دادگر به نام نیروك و ايارى دادار هر مزد وه افزونيك ريو مند و خره مند
امسوسپندان مينوان كتيان و مهست هومت هوخت هورست از مينشن گوشن و كشن فرارون
به نيك دهشن خوب مورواك نويسم اوستاك يشت و سپرد به تند ياتر خوب فرزام بوات.

Transcription: *Pa nām i yazat dātkar. pa nām u nīrūk u ayārīh i dātār (i) ōhrmazd vēh-awzūnīk rayōmand aʾarrehōmand amahrspan-dān mēnūkān u gētīkān [i] mahist humat u hūat u hvaršt hač mēntēn gōiōšn u kunēšn i frārōn u pa nēwak dahišn u aūp murv[ā]k nipēšēm apastāk [i] yašt [i] visp rat pā tūndih(āh)tar aūp fražām bavāt.*

Translation: In the name of the just Yazat. We write the *Apastāk* of the *Yašt* of the *Visp Rat* in the name and strength and help of the Creator *Ōhrmazd*, well-increasing, resplendent and glorious, (and of) the *Amahrspands* of the spiritual world and of this world, (with) greatest good thought, good word, and good deed (which are) from straight-forward thinking, speaking, and doing, and by the good crea-tion and in good omen. May it be well completed (more) rapidly.

At the end of the ms. we have the names of the six *Gāhambārs* and those of the five *Gāthā* days in Av. characters, as follows:

The second part has besides the Pahl. version, a Guj. free translation in the margin; fol. 201 r. — fol. 240 v. have also an interlinear Guj. version written in fine hand. This part is written in bigger characters by another copyist.

The ms. has no colophon.

No. 21 b.

Ms. of the *Yasna* (Y. 28 upto the end) with its Pahl. version.

European paper, eleven lines to a page of mixed Av. and Pahl. characters.

The first fly-leaf has on top the name of the former owner in Guj.: 148
અરજેશ્વર અમૃતજી દાસી followed by the same note of presentation in nine lines as in ms. No. 21 a; with the exception of the third line, which has "Part II."

The text begins on fol. 24 r. with the words: 𐬀𐬎𐬌 𐬕𐬀𐬎𐬎𐬌 *gāsān bun* "the beginning of the *gāōās*"; it is interrupted on fol. 220 r. with the words: 𐬀𐬎𐬌 𐬕𐬀𐬎𐬎𐬌 𐬀𐬎𐬌 *ātaš nyāišn bun* "the beginning of the *Ātaš Nyāišn*"; then after twelve blank folios — fol. 221 - fol. 232, — the text is continued on fol. 233 and completed on fol. 276.

The ms. is written in the same good and moderately big characters as the first part of ms. No. 21 a. It has no colophon.

No. 22.

Ms. of the *Mēnūk i Xrat* with its Skr. version.

The ms. has 361 folios, and twelve lines to a page of mixed Paz., Skr., and Guj. texts.

The fly-leaf r. has the following note of presentation in seven lines: 149a
Pazend Sanskrit MS. Mino-Kherad with. Sanskrit translation. given for the "Indian Museum. of Italy" in Florence. by. Dhanjibhoy Framji Patel Esqr.

Part I: Fol. 1 r. — fol. 340 r.: Ms. of the Paz. *Mēnūk i Xrat* with its Skr. and Old Guj. versions.

The first two folios are blank; fol. 3 r., above on left, gives the name of the former owner of the ms. in Persian, in three lines: 149b

دستوران دستور کاوس ولدہ دستور رستم | شہر یار لقب سنجانہ پرستار آتش | و ہرام

i.e. "DASTŪRĀN DASTŪR KĀVUS, son of DASTŪR RUSTAM ŠAHRIYĀR, surnamed SANJĀNA, servant of the VAHRĀM Fire."

ment à mon Gouvernement, Mobed Dhanjibari¹ Framji, domicilié dans la même ville, a fait don à l' "Indian Museum " à Florence du Manuscrit " Vendidad Sadé ", qu'il posséda et qu'il avait prêté, il y a quelque temps, au Professeur Dr. Geldner, jadis à Tubingue et actuellement à Berlin.

Mobed Dhanjibari¹ Framji ayant fait prier mon Gouvernement de faire envoyer, par votre entremise, à l'Indian Museum le manuscrit susindiqué après avoir été restitué de la part du Professeur Geldner, je suis chargé, et j'ai l'honneur de vous transmettre ci-joint pour vous prier de vouloir bien le faire parvenir à sa destination, ainsi que de m'en accuser réception.

Recevez, Monsieur le Comte, l'expression de ma considération distinguée.

L'Ambassadeur d'Allemagne
Comte Salinz.

Monsieur le Comte Angelo De Gubernatis,
Professeur de Sanscrit, Président de la
Société Asiatique
à Florence.

1160

1. Thus for Dhanjibhai.

ADDENDA.

Translations.

P. 2, ll. 2-4.

Verses: In the name of God (lit. possessor of the world), the Victorious who has not got anybody else as equal. The Lord of time and the Lord of space, the Lord giving daily food and showing the (right) path; You (plur. tant.) have made manifest the world from non-existence, (and) produced the souls incessantly one with the other.

P. 6, ll. 10 - 33:

Verses: I have written a good and complete book, know thou that its name is Vandīdād. The Preserver of the world, the pure and holy¹ Creator had spoken to Zardušt about it from the beginning to the end. God, the Creator, (who is) without a friend and without an associate, had revealed (lit. told it) completely from the beginning to the end. There is much (talk about) good and evil, (and) also about "do" and "do not do", not proper and proper (reading شایست). He said "do not do" (for) something which is not to be done, and "do" for that which is not to be injured by him. Everybody who reads from it (with) cheerfulness becomes² worthy of paradise, sinless, and holy. Everybody in whose heart there is faith, all (his) desires are attained by him. He who has wisdom (allotted to him) from eternity obtains (lit. produces in his hand) his demands. Everybody who possesses knowledge about this religion, (for him) there is neither doubt nor suspicion as regards religion.³ (Then) he has obtained the reward in both worlds, (and) the accursed (Ahriman) has turned (his) face away from him. This advice is all and (it is) enough for thee; when thou becomest a complainer, the work is raw (i.e. half-finished), and (it is) enough. It should not be that thou shouldst go into oblivion, but if thou goest, thou becomest unacceptable (قبول in the Guj. sense). If thou dost not remember the name of the scribe, (and) if the scribe is a stranger (to thee), and he is not unjust; he is tormenting little, speaking little, and also little endowed with eloquence (کم زبان), he is not speaking much like others (lit. his tongue is not in the excess — فضولی — of speech); (he is) desirous of an appreciator (and) true, (and) DĀRĀB by name, full of expectation, and residing in paradise. They uproot adultery (گرفته زنی) of others, they uproot adultery from that.⁴ They do not possess information in science and in

1. ایشو for ایشوی is for the sake of rhyme with ازوی; thus also in verse 6. — 2.

شده for شود, also in verse 7. — 3. The spurious اگر is for the sake of rhyme with خبر.

— 4. The meaning of this verse is not clear owing to the obscure word گرفته زنی.

reading, what (چه شد) even if they learned this art. I have nothing to do with adultery (?), these arts are not worthy of me. If critics find fault with me, I do not take counsel (سخن گیرم) from critics. What have I to do with bad and good critics, when excess (فضول) does not find rest in me. I have told thee these words from the beginning to the end, they will please thee and it will not come from me (?). If they please thee, do not flatter, do not listen to any word except to truth. If thou listenest thou shalt be advised, otherwise thou shalt be covered with ignominy from the beginning to the end. I have said (thus) in these twenty-four verses, if thou art intelligent, pour (در آرد, lit. send in) it into thy ear.

P. 10, l. 19:

For translation s. Suppl. pers. 48, colophon No. 16.

P. 11, l. 15 — p. 12, l. 3:

In the conclusion of the book.

Verses: In the name of the holy eternal (همایند) Creator, who is the Lord of lords, ancient and powerful, and the ancient asylum (پناه), resplendent and glorious and powerful, the nourisher of the poor and the upholder of the world; from his name the difficulty (in ms. difficult, adj.) and sorrow run away. I pronounce thousands of thanksgivings for that God who gave us the *Mazda*-worshipping religion. I am certain, doubtless, and with (my) heart in certainty (in ms. doubtless, adj.), as by means of this religion the Invisible entered (lit. became) my abode. If every hair of my head becomes a tongue, even in that case I am not able to utter praises (وصفا) of the religion. I have written the book of the *Saddar* completely with full faith according to the religious saying, on the holy day excellent *Dādār* (*Hormazd*), in the holy month illustrious *T'ištar T'ir*, the year (reckoned) from *YAZDAJARD*, (and) holy and full of liberality (برجود), was one thousand one hundred and another forty-two. I entertained hope (امید زدم) from That, from the One full of splendour, so that I might hear the voice from afar (سب بردم?). Again (دگر), my life and body prospers, (even) if the auspicious heart becomes cheerless. (The ms.) will remain a monument from me in the world, all learned readers will offer good wishes (for me). If thou dost not know the name of the scribe, he will tell it (to thee) with ease, if thou wilt read (it). Seek the name of the scribe without fear also in the letters of the fourteen *Jīms*. If thou reckonest by way of its evident demonstrations, thou wilt obtain his name, if thou hast intelligence. (But) if thou dost not know the name of the scribe from this secret, I make it known to thee (به یشت) with a sweet voice. **MōBAD-born**

RUSTAM is famous; his father was BAHRĀM, a pious and cheerful (مبارک) MŌBAD. Similarly (میردوست), the name of (his) grandfather was DĀRĀB SOHRĀB, whose splendour (آب) was from MĀNAK PEŠŌTAN. Read without doubt everywhere, O, wise man, the (still) more famous surname SANJĀNA. May everybody who reads this writing with a glad heart cause an *Āfrīn bād* ("bravo") to reach the scribe!

P. 13, ll. 3 - 11, and ll. 14 - 21:

As regards the prayers (مناجات) to the exalted Creator.

Verses: Order, O Excellent One, the holy *Farōhars* and all angels, as well as (ملائک) all seven *Amšāsands*, all invisible ones, and the revolving sphere, the twice six signs of the zodiac, and the stars from Saturn to the Sun, that they all together help DĀRĀB. (It was) forty-six years added to (lit. more than) one thousand after the king YAZDAGARD ŠAHRİYĀB, when wise DĀRĀB SANJĀNA composed these several verses with pride.... This metrical version (نظم) of the *Mēnūxerad* was completed through the victory (نیروزی) of the *Varharām* Fire. The book of *Mēnūxerad* is completed.

Introductory words (کلمات) in the matter of writing the *Mēnūxerad* from Pahlavi into Zand and Indian characters.

Verses: Now listen to this excellent tale whose name is *Mēnūxerad* in Zand. This book was first (written) in Pāzand, in which there was a selection from a Pahlavi book. It was excellent NĒRYOSANG DHAVAL (who) wrote it from Pāzand into Zand. The MŌBAD of good name wrote it in Zand and its complete translation in the Indian language. Thereupon this tale remained (transcribed) from the Pahlavi book into Zand and Indian characters. Still there was no pleasure (derived from) this book, as this beautiful tale was wholly corrupted. When I was much pressed by my friends, I even liked this attempt of mine.

P. 24, ll. 9 - 15:

Verse: The tale of *Ardā i Vīrāf* is completed through the (virtue of the) eyes of ZARDUŠT of pure heart.

It is fully completed; my work is brought into order. The book of *Ardā i Vīrāf* from the composition of ZARDUŠT BAHRĀM.

For the translation of the three following verses, s. Suppl. pers. 48, colophon No. 16a.

It was completed according to the order of SEIGNEUR SAHIB ANQUETIL DU PERRON on the 5th of the month of *Jamādī-ul-Ākhir*, year 1174.

P. 26, ll. 3 - 5:

Verse : (It was) on the date of the death of the king YAZDAJĀRD, that (this book) was composed under the protection of his own holy hem (دامان). For the three following verses, s. Suppl. pers. 35, colophon No. 5.

P. 50, ll. 9 - 11:

Its probable meaning is as follows : " Whatever I saw in the *Sakand Gumāmnī*, letter for letter I studied it, thus wrote KHUNKĀRJĪ. We studied it with its version and recited it ... the son of the teacher of KHUNKĀRJĪ."

P. 117, ll. 6 - 9:

In the year *Sam(vat)* 1833, *Šā(ka)* 1698, in the month of *Kārteka* (for *Kārttika*), on the 8th of the dark half, 21 *ghaṭis*, 15 *palas*, on the best day (तिथौ for तिथौ), on Tuesday, (the eleventh lunar mansion) *Purvāfālgunī* (for *Purvāfalgunī*), *ghaṭi* 26 - 35, the natal star (जन्म नक्षत्र) *Viśākhā*, (for *Viśākhā*, the sixteenth lunar mansion), the auspicious *ghaṭi* 4 - 1, the *ghaṭi* passed after sunrise 3, *pala* 45, (at this) juncture (of time) in the house (गृहे instead of ग्रहे) of BEHEDĪN MEHERVĀNJĪ VAKHĀRĪĀ (his) wife gave birth (to a son), with (प्रतिसंहित instead of प्रतीशहीत) the birth - names, MEHERVĀNJĪ, MĀNŲEKJĪ and such like (इति for अती). Prosperity,

Notes.

P. 2, l. 21:

اروید is perhaps for اروید va frūrōn; va frūrōn-kāmak-varčītāran "and workers according to their advanced desires."

P. 5, l. 20, and l. 33:

لقب ارویسگاهان "surnamed *Arvēsgāhān*"; ارویسگاهان is not, properly speaking, a surname. It is applied to a priest who performs higher ritualistic ceremonies, like the *Yazišn*, the *Vandīdād*, and the *Būdžahrnān* in the *Arvēsgāh* (s. BARTHOLOMAE, ZHss. p. 382). This interpretation is supported by the colophon of a ms. of the *Farāmurs Nāma*, pertaining to the library of the late ERVAD MANECKJI RUSTAMJI UNVALA, in which the scribe calls himself هیربد خورشید بن اسفندیار بن رستم بن خورشید هوم لقب کننده ارویسگاهان i.e. "HĒRBUD XVARŠĒD BIN ISFANDIYĀR BIN RUSTAM BIN XVARŠĒD HŪM, surnamed performer of the *Arvēsgāhān*." This expression ارویسگاهان کننده corresponds exactly to Parsi Guj. હિરેરો કરનાર. Again, in a colophon without particulars written on a loose page, preserved in the above library, the scribe calls himself هیربد مانک بن رستم بن جمشید لقب ارویسگاهان, and in margin اووالا, which latter is the real surname UNVALA.

In six colophons, Nos. 16a, 16b, 100, 116a, 116b and 124, the scribes whose surname was SANJĀNA call themselves پرستار آتش وهرام "servant of the *Bahrām* Fire", پرستار درگاه آشی وهرام "servant of the abode of the *Bahrām* Fire" (No. 116b), and پرستار درگاه معظم آتش وهرام "servant of the exalted abode of the *Bahrām* Fire" (No. 116a). It is well-known that upto 1109 A.Y., when the SANJĀNĀ MŌBADS of Navsari left the town for Bulsā with the *Īrānsāh* Fire, they could serve in Navsari only the *Ātaš Bahrām* — ઔય દેકશિ — whereas all other ceremonies, especially those performed in the *Arvēsgāh*, were exclusively performed by the BHAGARĪĀ MŌBADS of Navsari. Thus we have in these colophons an indirect allusion to this state of affairs.

P. 7, add after l. 2:

The Zand text of the *Yasn* is called on fol. 2 *apastāk* and NĒRYOSANGH's Skr. version *Zand i hindūkik*, i.e. "the Indian commentary, rather version".

P. 8, l. 6:

The word श्री, श्री occurs very often in Skr. and Guj. colophons before the names of God and prominent men, before those of days, months and the *Samvat*, and before the names of towns. श्री is the honorific prefix before the name of God, the Creator, corresponding to Pahl. *rayōmand xvarrshōmand* "resplendent and glorious." When it is used before the names of days, months, the *Samvat* and towns, it corresponds to Pahl. *farrox* or *farroxrandah* and to Pers. فرخنده, مبارک "auspicious; blessed". Finally, when it is used before the names of prominent men, it is rather an abbreviation of श्रीमन् or श्रीयुत् "fortunate, prosperous". Once it is used, at the commencement of Z. & P. 5, colophon No. 72b, as an auspicious sign.

P. 61, l. 21:

ŪSTĀT is a title higher in rank than that of DAFTŪR. (B. N. DHABHAR's oral communication). It is taken only by PĚŠŪTAN RĀM KĀMĪN of Broach,

P. 64, note 2, l. 3:

DHABHAR, op. cit. p. 98, l. 4 has 𐬔𐬀𐬕𐬀𐬎𐬌 BAXTĀFRĪT; BARTHOLOMAE, ZHss. p. 72, l. 6, and p. 88, l. 29, where BAXTĀFRĪT is mentioned as a learned man and author. For this name, cf. JUSTI, Iranisches Namenbuch, p. 61. It means "created by fortune; favoured by fortune". This reading is preferable to BAXTĀFRĪN, although the latter is supported by 𐬔𐬀𐬕𐬀𐬎𐬌 of M. 50, colophon No. 40, and by the note of WEST quoted in the note 2, p. 64.

P. 74, ll. 27 - 28:

His full name is given as JAMASPJI FRAMJI BHOWNAGREE. He was given a special *parvānā* for the purpose of trading by the then THAKORE SAHEB of Bhownagar on 17th October 1765. He belonged to a priestly family, as he is spoken of as 𐬔𐬀𐬕𐬀𐬎𐬌 in the *parvānā*; cf. ERVAD T. D. ANKLESARIA, *Dāndk-u Mainpū-i Khari*, Bombay 1913, introduction, p. 21, note 1.

P. 85, l. 14:

KĀVUS MUNAJJAM of Surat studied under JAMŠĒD VILĀYATĪ the question of the *Kabīsa* or intercalation, (શ્રી કવિજીવન વીમાદલાલ યાદગારી ગ્રંથ, પા. ૬૪૩; Pārsī Prakāśh, p. 88).

P. 95, l. 19:

Paz. 𐬔𐬀𐬕𐬀𐬎𐬌, Pahl. 𐬔𐬀𐬕𐬀𐬎𐬌 (FrP. 13. 5) *vahmān* "such and such a man, any man" means originally "pious, devoted". It becomes 𐬔𐬀𐬕𐬀𐬎𐬌 in Persian, and is used with 𐬔𐬀𐬕𐬀𐬎𐬌 to increase the point of uncertainty (ZENKER); s. J. M. UNVALA, Translation of an extract from *Mafātih al-Ulūm* of Al-Khwārazmī, Paris 1929, p. 24, note 62.

P. 109, l. 29:

Perhaps discumptum?

P. 111, ll. 17 - 18:

For 𐬔𐬀𐬕𐬀𐬎𐬌 cf. ERVAD EDALJI KERSASPJI ANTIA, *Pāzand Texts*, collected and collated, Bombay 1909, p. 116, ll. 12 - 18, where the complete quotation from the 𐬔𐬀𐬕𐬀𐬎𐬌 or "the marriage-blessings" is as follows:

𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌
𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 i.e. "May there be good *yazišn*, good sign, knowledge and steadfastness of the good *Masda*-worshipping religion."

* Another variant is 𐬔𐬀𐬕𐬀𐬎𐬌 in 𐬔𐬀𐬕𐬀𐬎𐬌 in 𐬔𐬀𐬕𐬀𐬎𐬌 sīrīz, n. 2. 𐬔𐬀𐬕𐬀𐬎𐬌 𐬔𐬀𐬕𐬀𐬎𐬌 published in Guj. transcription and translation by ERVAD FIMOS SHAPURJI MASANI, Bombay 1920, p. 222. It is translated by "good creation", thus taking it as a synonym of *hudahišn*. But 𐬔𐬀𐬕𐬀𐬎𐬌, better 𐬔𐬀𐬕𐬀𐬎𐬌 means properly "good fortune". If this word were to be written in Pahlavi, it would be 𐬔𐬀𐬕𐬀𐬎𐬌, which form permits the readings *hujahišn* and *hudahišn*.

P. 121, l. 4 :

The day and the month of the arrival of MIHRBĀN KAIXUSRO into India is neither mentioned in this colophon, nor in K 5, colophon No. 128a, p. 128, l. 7.

P. 122, note 2 :

The Pahl. infinitives *x'āndan* or *x'ānītan* "to read", and *apar-x'āndan* or *apar-x'ānītan* "to recite" correspond in their meaning exactly to the Skr. roots पठ्, पठति, पठयति (sic.) and गुण्, गुणयति, and to Parsi Guj. 𐬔𐬀𐬭𐬀 and 𐬔𐬀𐬭𐬀𐬭𐬀; similarly, Pahl. *pačēn kardan* "to copy" corresponds to Skr. उचू, causative उत्तारयति, Parsi Guj. 𐬥𐬀𐬨𐬀𐬭𐬀, 𐬥𐬀𐬨𐬀𐬭𐬀𐬀𐬭𐬀; cf. M. 66, colophon No. 54d, p. 78, ll. 1 and 2.

P. 124, l. 5 :

For 𐬀𐬨𐬀𐬭𐬀𐬭𐬀 𐬔𐬀𐬭𐬀𐬭𐬀 *nāmākānak vakt bavūt*, i.e. "May it be (to them) a special legacy", comp. DHABHAR, op. cit., p. 89, l. 19. 𐬀𐬨𐬀𐬭𐬀𐬭𐬀 𐬔𐬀𐬭𐬀𐬭𐬀 which he translates on p. 113, ll. 27-28, by "for the sake of perpetuating the name (*nīkīz-i nām-gānak*) of my son." Our reading VAKF = Arab. وقف for 𐬔𐬀𐬭𐬀 is plausible considering the number of Arabic words used in this colophon, and the form 𐬔𐬀𐬭𐬀 instead of 𐬔𐬀𐬭𐬀 of DHABHAR.

P. 131, l. 12 margin :

The No. of the Skr. colophon is 128a.

P. 150, l. 17 :

The era, which is indicated by the obscure words ? 𐬀𐬨𐬀𐬭𐬀𐬭𐬀, is difficult to ascertain. It must have been introduced about fifty-six years after accession of YA2DAGARD III to the throne, if we take the year 1183 as appertaining to the era of YA2DAGARD.

CORRIGENDA.

- P. 1, l. 7 read Suppl. pers. 26 (BLOCHET
IV, 171, p. 182, P. 2).
- P. 2, l. 6 „ *pīrōž*
- P. 4, l. 7 „ Suppl. pers. 27 (BLOCHET,
I, 177, p. 183; P1 or
PVS).
- P. 6, l. 25 „ ر
- P. 7, l. 1 „ Suppl. pers. 29 (BLOCHET,
XVII, 183, p. 189; P 3).
- P. 7, l. 2 „ *Yasn*
- P. 15, l. 12 „ MÖBAD ŠĀPŪR, son of
MĀNAK, son of BAHRĀM.
- P. 18, note l. 3 read HORIVALA, Studies
in Parsi History,
Bombay, 1920.
- P. 24, l. 8 read بران آفرین خوانند.
- P. 26, l. 10 „ *Qissa*
- P. 38, l. 29 „ MĀNAK
- P. 42, l. 17 „ *vahīčak*
- P. 43, l. 8 „ *vahīčak*
- P. 47, l. 9 „ *dē(ō)*
- „ l. 14 „ *pa vahīšt*
- „ l. 16 „ *kī [i] ahrāših.*
- l. 17 „ *Dē(ō)*

- P. 47, note l. 2 read *bāθer*
- P. 48, „ l. 8 „ پیرامون یشت
- P. 61, l. 4 read *nikīrītārān u apīr-x'ān-*
tārān
- „ l. 9 „ *x'āntārān u apīr-x'ān-*
tārān
- P. 66, l. 16 „ *Yasn*
- „ l. 26 „ *Muhyābād*
- P. 73, l. 9 „ CHĀPĀ,
- P. 79, l. 5 „ *Yasn*
- P. 91, l. 31 „ KAYĀM-UD-DĪN
- P. 102, l. 2 „ *Qissa*
- P. 105, l. 3 „ *Tadhkira*
- P. 106, l. 29 „ वृत्ति
- „ l. 32 „ सुय
- P. 109, l. 2 „ *Yasn.*
- P. 111, l. 11 „ *Yasn.*
- P. 116, ll. 25-26 read May there be good
fortune and good
sign (i.e. good omen)!
- P. 123, l. 21 read *Yasn.*
- P. 134, l. 34 „ RUSTAM
- P. 138, l. 29 „ حُرُوب
- P. 150, l. 14 „ *Vājs*
- P. 154, l. 16 „ ŠAHRĪYĀR

APPENDIX I.

Tables of different class-marks given to the mss. whose colophons form this collection.

I

My collection	Bibl. Nat.	Munich	Geldner and Westergaard	West
No. 1	Suppl. pers. 26		P ₂	
" 2	" "		P ₁ or PVS (W.)	
" 3	" "		P ₃ (W.)	
" 4	" "		P ₃ (W.)	
" 7	" "	M15, fol. 121 (Müller 101)		PA ₁₀
" 8	" "	M16 (" 102)		B ₂₉
" 9	" "	39	P ₂	
" 17 c	" "	49, fol. M14, fol. 12 (" 100)		
" 17 d	" "	172 v. 49, fol. 191.	P ₄ (W.)	
" 18	" "	50 M12, fol. 28 (" 97)		
" 19 b	" "	51 M12, fol. 33, 41 (" ")		
" 22	" "	417 M27 (" 113)		
" 26 a	" "	1669		PB ₆
" 28	" "	25 M ₂ (" 86)	P ₁₀	
" 29 a	" "	33 M ₈ (" 92)		P ₇
" 35	" "	42 M ₂₁ (" 107)		PA ₁₈ M ₂₈

II

My collection	Munich	Geldner	West
No. 37	M ₄₆ (Haug 1)	M ₁	
" 38	M ₄₇ (" 2)	M ₂	
" 39	M ₄₉ (" 4)	M ₄	
" 40	M ₅₀ (" 5)		M ₅
" 41, 42	M ₅₁ a, 51 b (" 6 a, 6 b)	M ₆ a, M ₆ b	MH ₆ , M ₆ , H ₆
" 43	M ₅₂ (" 7)	M ₇	MH ₇ , H ₇
" 44	M ₅₃ (" 8)		
" 45	M ₅₆ (" 11)		
" 48	M ₅₉ a, b (" 14 a, b)		M ₁₄
" 49	M ₆₀ (" 15)		H ₁₅
" 51	M ₆₃ (" 18)		H ₁₈
" 52	M ₆₄ (" 19)		MH ₁₉
" 54	M ₆₆ (" 21)		MH ₂₁
" 58	M ₇₀ (" 25)		H ₂₅
" 60	M ₇₄ (" 29)		H ₂₉
" 66	M ₈₅ (" 35)		H ₃₅

III

My collection	Ind. Off.	West	Westergaard and Geldner
No. 69	Z. & P. 1		L1
" 70	" 2		L2
" 71	" 3		L3
" 72	" 5		L5
" 73	" 6		L6
" 76	" 9		
" 79	" 17		L17
" 80	" 19	L19	
" 85	" 25		
" 91	" 2506. 280. 13 A	Lp2506	L25
" 97	" 3043. 280. 12 E	La	

IV

My collection	Brit. Mus.	Geldner and Westergaard	West
No. 100	Zend Add. 18396	O1 (O834)	
" 102	" Oriental 1437	Lb2 (?)	
" 103	" " 1588	Lb16	
" 105	" Reg. 16 B V	Lb2, Lb2	
" 106	" " 16 B VI	Lb1	
" 107	Pahl. Oriental 1591		Add. Oriental 22378 (?)

V

My collection	Oxford	Geldner and Westergaard
No. 118	Fraser 258	Os Ms.

VI

My collection	Copenhagen	Geldner and Westergaard
No. 137	Codd. Iran. 88	K88 Ms. No. 3
" 138	" " 89	K89 " " 4

APPENDIX II.

A list of names of scribes and other persons occurring in the colophons.

The Arabic figures refer to the numbers given to the colophons of this collection. Certain names occurring in the introductory text to a colophon are given the number of that colophon.

A = Andhīrūr; B = Behdīn; E = Ervad; H = Hērūd; M = Mōbad; Ū = Ūstāt, Ūstā.

ĀDAR ĀHIL of Cambay ... 123b.

B. ĀDAR JĀĪA of Broach ... 97.

B. ĀGĀ BEHERĀM BEN B. DHANJĪ BIN JIVĀJĪ DALĀL of Broach ... 77.

AJŪJ NĀMDĀR ... 25b.

ĀKĀDĀRŪ ... 31c.

ANGELO DE GUBERNATIS, MR. LE COMTE ... 150c.

ANKLESARIA ... 130.

ANQUETIL DUPERRON ... 3a-f, 13, 16a-h, 17 f, 71a.

ARDAŠĒR BAHMAN RŪZVĒH of Sīstān ... 121.

H. ARDAŠĒR BIN MŌBAD BIN JĪHVĀ of Broach ... 65, 79b.

B. ĀSĀI BIN BAHRĀM of Navsari ... 75e.

H. ĀSĀ BIN NĒRYOSANG of Cambay ... 75e.

ĀŠDĪN KĀKĀ DHANPĀL of Navsari ... 83.

BAHMAN (VAHMAN) of Anklesvar ... 54a.

BAHMAN BAHRĀM ĀDAR of Cambay ... 123b.

H. BAHMAN KĀVUS HŌMĪ KĀNGĀ of Navsari ... 145a.

E. BAHMAN E. MOVAD E. HŌMĀM of Anklesvar ... 54c.

M. BAHMANJĪ NAVROJĪ SETH of Surat ... 72b.

E. BAHMANJĪ (BAMANJĪ) E. RATANJĪ KĀNGĀ of Navsari ... 145a.

M. BAHMANJĪ M. RUSTAMJĪ of Surat ... 40, 130b.

B. BAHMAN BIN SYĀVAXŠ of Cambay ... 75e.

BAHRĀM ĀDAR ĀHIL of Cambay ... 123b.

BAHRĀM D. MĀHVINDĀD D. RUSTAM of Turkābād, near Yazd ... 19d,
80a, 34.

BAHRĀM MARZBĀN FARĒDŪN ... 125a.

E. BAHRĀM (BIHRĀM) E. PAHLĀN (PALTAN) of Navsari ... 75e, 80b.

B. BAHRĀMJĪ B. SOHRĀBJĪ ... 145a.

BAHRĀM XUDĀDĀD RUSTAM of Qazvīn ... 143.

E. BARJOBĪ E. BAMANJĪ KĀNGĀ of Navsari ... 148a.

- BARJORJĪ KAVASĪ SANJĀNĀ ... 79a.
 BARZŪ MĀNAK¹ PEŠŌTAN of Navsari ... 38a.
 BARZŪ IBN QAVĀM-UD-DĪN IBN KAIQOBĀD of Navsari ... 15c, 15e, 34, 124.
 D. BAXTFĪRŪZ ISPANDIYĀR BAXTFĪRŪZ ... 142a.
 M. BHIKHĀJĪ BIN D. RUSTAMĪ BIN D. BAHRĀMĪ SANJĀNĀ of Navsari ...
 100, 116a.
 BIŽAN XUSROŠĀH XUSROFĪRŪZ ... 136.
 D. BIŽAN YAZDIYĀR BIŽAN of Kermān ... 144b.
 ... BIŽAN FARROX²ZĀD ĀDARGUŠASP MARDĀNŠĀH BIŽAN .. 136.
 BRUEYS, MR. ... 6b, 14, 20.

 ČĀHIL BAHMAN BAHRĀM of Cambay ... 119.
 ČĀHIL² SANGAN of Cambay ... 119.
 CAMA, K. R. ... 47.
 H. ČĀNDĀI BIN PĀHLAN of Navsari ... 75e.
 E. ČĀNDĀ E. VĀCHĀ of Surat ... 54d.

 DĀDĀBHĀU DĀDĀUJĪ ... 57.
 A. DĀDĀBHĀI HORMAJĪ RABĀRĪ ... 38b.
 B. DĀDĀBHĀI SOHRĀBJĪ ... 145b.
 B. DAHYĀN BIN ČANGĀ of Navsari ... 75e.
 D. DĀRĀB ... 16f, 137.
 D. DĀRĀB (teacher of ANQUETIL) of Surat ... 9, 33, 71a, 82a.
 H. DĀRĀB BIN FARĀMURZ MĒNŪČIHR of Surat ... 1, 22, 39b.
 H. DĀRĀB BIN HIRĀ BIN ČĀNDĀ SŪRATĪĀ ... 38b, 105.
 DĀRĀB HORMAZDIYĀR SANJĀNĀ of Navsari .. 8.
 B. DĀRĀB BIN JĪVĀ BIN ČĀNDĪJĪ ... 16a.
 H. (D.) DĀRĀB D. PĀHĀLAN IBN FARĒDŪN of Navsari ... 23a-c, 31,
 58b, 145b.
 H. DĀRĀB D. RUSTAM³ D. JĀMŠĒD of Surat, brother of D. KĀVUS BIN
 BAHRĀM BIN FARĀMURZ ... 74, 90.
 M. DĀRĀB BIN D. RUSTĀM BIN MĀNAK ... 24b.
 DĀRĀB H. RUSTAM H. X⁴ARŠĒD of Navsari ... 2a-c.
 DĀRĀB SOHRĀB ... 137.
 DĀRĀBJĪ M. SOHRĀB M. BAHMAN of Surat ... 17a-b, 126.
 DĀRAK ČĀHIL of Cambay ... 123b.
 DĀRĀŠĀH IBN MIHRBĀNJĪ of Surat ... 43a-b.

1. Surnamed RABĀDĪ. He joined MĒNŪČIHR ROMĪ's party with his two sons in 1687 A. D. (s. Pārsī Prakāśh, p. 846; Athor. Nām, p. 654). Still the identification remains doubtful. — 2. He is the well-known patron of the Persian scribe MIHRBĀN KAIKUSRO. — 3. He is the adopted son of D. JĀMŠĒD. His father's name was HORMAZDIYĀR. He became the DASTŪR of Surat after the death of his father-in-law D. BHIKHĀJĪ in 1770 A. D. (s. Athor. Nām, pp. 58 and 761).

- DARMESTETER, PROF. JAMES ... 24a, 25a.
 M. DHANJIBHAI FRAMJI ... 150c.
 DHANJIBHAI FRAMJI PATEL ... 149a.
 ŠEḤ DĪNŠĀHJĪ¹ EDALJĪ BIN DHANJIBHĀI MEHTĀNĀ of Surat ... 26a-b.
 DUNCAN, JONATHAN ... 81a, 85, 90.
- D. EDALJI DARABJI RUSTAMJI SANJANA of Bombay ... 60a.
 H. ĒDAL JĀMŠĒD BIN MĀNAK SANJĀNĀ of Surat ... 26a-b, 39c.
 ERAČ BIN D. X^VARŠĒD BIN D. HŌŠANG of Navsari ... 59.
 ERAČJĪ SORĀBJĪ MIHRJĪ RĀNĀ of Navsari ... 47.
- E. FARĀMJI RATANJĪ KĀNGĀ of Navsari ... 145a.
 FARĀMJI ŠERĪĀRJĪ ... 56.
 H. FARĀMURZ BIN JĀMŠĒD BIN RĀNĀNĀ ... 16c.
 M. FARĀMURZ M. RUSTAMJĪ of Surat ... 40, 130b.
 M. FARĒDŪNJĪ BHĪKHĀJĪ KERSĀSPJĪ PĀVDĪ ... 140b.
 FERIDUN ... 101.
 FIRŪZ ... 25a.
 M. FIRŪZ, MULLĀ of Bombay ... 93, 107.
 FÜHRER, REV. DR. O. ... 68.
- GĪV ISPANDIYĀR (SPENDADĀT, SPENDIYĀR) GĪV MĀHIYĀR of Yazd ...
 15b, 75d, 144b.
 E. GODREJ E. FARĒDŪN ... 4.
- HAUG, DR. MARTIN ... 43b, 45, 48, 49b, 50, 52, 60a.
 B. HĪMRĀKA JĪHLŪĀ of Broach ... 97.
 HĪRĀ DĀRĀB SŪRATĪĀ ... 120.
 HŌMĀST ŠĀDĀN ... 121.
 E. HORMAJĪ KHURŠĒDJĪ KĀNGĀ of Navsari ... 145a.
 A. HORMAJĪ MANĀMČERJĪ RABĀRĪ ... 38b.
 M. HORMAZDIYĀR (HORMAZIYĀR) ARDAŠĒR MŌBAD ... 33, 79b.
 H. HORMAZDIYĀR H. FARĀMURZ H. QAYĀMDĪN SANJĀNĀ of Navsari ...
 106.
 B. HORMAZDIYĀR ŠAHBIYĀR ... 122a.
 D. HŌŠANG D. JĀMĀSP of Poona ... 49b, 50, 62.
 ... IBN D. HŌŠANG D. MIHRBĀN BIN D. BAHRĀM ... 139.
- IBRĀHĪM KHĀN QĀSIM KHĀN, MUNŠĪ of Muḥyābād ... 46.
 IRĀNŠĀH IBN MALIKŠĀH of Kerman ... 5.
 IRĀNŠĀH YAZDIYĀR ... 91.
 E. ISFANDIYĀR (ASPANDIĀR) E. MĀNNAK E. KĀVĀS ... 4.

1. He was a well-known merchant and cotton-agent of Surat (s. Pārsī Prakāśh, p. 371).

ISPANDIYĀR¹ BIN RATANJĪŠĀH of Bombay ... 39a.

E. JĀL E. KĀMDĪN ... 97, p. 107.

D. JĀMMĀS (JĀMĀSP), pupil of, from Kermān ... 82a.

D. JĀMĀSP of Kermān ... 11.

D. JAMASPJI ... 68.

D. JĀMĀSP ĀSĀ ... 138.

JAMASJI BHAVNAGARI, Esq., of Surat ... 55.

H. JĀMĀSP (ZĀMĀSP) BEN H. ĒDAL BEN FRĀNM MUNAJJĀM (MONAJĪM)
of Surat ... 150b.

D. JĀMĀSP HAKĪM ARDAŠĒR of Yazd ... 11, 40, 82a, 122b, 130b.

D. JAMASPJI MINOCIHARJI JAMASP ĀSANA ... 138, 150a.

JĀMŠĒD D. JĀMĀSP (HAKĪM) of Yazd ... 40.

D. JĀMŠĒD D. JĀMĀSP H. ĀSĀ FARĒDŪN of Navsari ... 26a-b.

JĀMŠĒD KAIQOBĀD of Yazd ... 122a.

E. JAMŠĒD KAIQOBĀD (KIKUBĀD) JAMŠĒD of Navsari ... 131a.

H. JĀMŠĒD BIN H. MĀNAK H. RUSTAM (UNVALĀ) of Surat ... 27a-d.

JAMSHEDJI MERWANJI ANTIA of Bombay ... 25a.

JAMŠĒD VELĀTĪ ... 71a.

JĀVĀNMARD IBN XUDĀDĀD JĀVĀNMARD ... 111.

JĒSANGJI KĀVUŠJĪ (MIHRJĪ RĀNĀ) of Navsari ... 24a.

B. JĪJĪBHĀI JĀMŠĒDJI MŌDĪ of Bombay ... 40.

H. JĪVAH BIN X^VARŠĒD of Cambay ... 75e.

D. KAI KHOSRU of Surat ... 52.

KAIQOBĀD RUSTAM BAHRĀM SOHRĀB ... 99.

KAIQOBĀD RUSTAM LOHRĀSP ... 95.

KĀMDĪNJI BIN BAHRĀMJĪ IBN FARĀMURZ ... 131b-c.

E. KĀMDĪN² E. BĪHARĀM E. RĀMJĪ of Anklesvar ... 120.

KĀMDĪN ŠĀPŪR of Broach ... 19c, 75b.

KĀŪS ... 54f.

D. KĀVUS ... 16f, 85.

D. KĀVUS, brother of ... 81b, 90.

D. KĀVUS ... D. ... 86.

D. KĀVUS BIN BAHRĀM BIN FARĀMURZ of Surat ... 74.

1. He was the younger son of RATANJĪŠĀH MANJĪŠĀH. He carried on business with China and Bombay. He wrote in 1802 A. D. a refutation of the appeal of MĪRZĀ ABDULLĀH ISFAHĀNĪ to the Parais, who asserted that the *Kabīšā* was in the Zoroastrian religion. He possessed a great collection of books on Zoroastrianism. He died in 1184 A. Y. (s. PĀRŠĪ Prakāśh, p. 181). — 2. He is one of the four priests, who were sent to Tenā near Surat to officiate for the GONĀVRĀ PANTHAK in 1659 A. D. (s. PĀRŠĪ Prakāśh, p. 15).

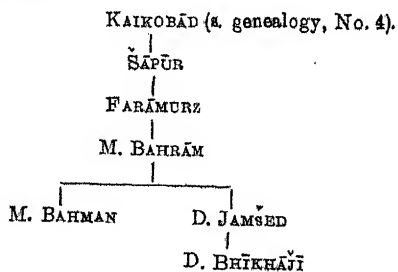
- D. KĀVUS¹ D. BHĪKHĀJĪ of Surat ... 26a-b.
 KĀVUSĪ DĀRĀBJĪ ... 24a.
 H. KĀVUS M. FARĒDŪN D. BAHMAN of Surat ... 17e, 29a-c, 37, 125a-b.
 H. KĀVUS ĴAMŠĒD RUSTAM KŌTVĀLA of Navsari ... 82b.
 D. KĀVUSĪ (COWASJEE) ĴAMŠĒDĪ (JUMSETJEE) ... 57.
 KĀVUS (KĀŪS) D. KĀMDĪN ... 54b.
 M. KĀVUS (KĀUS) BIN MĀNAK BIN JAMŠĒD of Navsari ... 127.
 KĀVUS, MULLĀ BIN RUSTAM ĴĀLĀL of Surat ... 93, 137.
 H. (D.) KĀVUS (KĀUS) (MĪRZĀ) D. RUSTAM² (RŪSTAM) BIN D. ŠĀHRĪYĀR
 (ŠEHRĪĀR) SANĴĀNĀ of Navsari ... 53a, 149b.
 B. KĀYĀM-UD-DĪN BIN ĀSĀ of Cambay ... 75e.
 KHUNKĀRJĪ? ... 35.
 D. KHURSETJĪ of Poona ... 50bis.
 D. KHORSHEDJĪ BEJANJĪ ... 146a, 147, 148b.
 KĪKĀ BIN MĪHRĴĪV³ BIN RĀMĀN (RĀNĀ) of Mehdhar, near Navsari ...
 17h, 31c, 114a.
 KĪRKPATRICK, LT. COL. HON. ... 88, 89.
 KUNVARĴĪ⁴ BIN NĀHĀNABHĀĪ MŌDĪ of Surat ... 106.

B. LĪNYĀĪ BIN KĀM-UD-DĪN of Cambay ... 75e.

MĀHIYĀR DĀHYĀN of Navsari ... 75e.

MĀHIYĀR MĀHMĪTRŌ of Aūchak in Sind ... 121.

1. He is the eldest son of D. RUSTAM (s. No. 8) and brother of DĀRĀB. He was a famous and learned DASTŪR of Surat. He was officially recognised by JONATHAN DUNCAN, the governor of Bombay, as DASTŪR of the Parsi community of Surat and granted a monthly honorarium of Rs. 50 from the 1st of July 1800 A. D. He is from the lineage of M. BAHRĀM FARĀMURZ as shown below:



D. KĀVUS (adopted by his maternal grand-father D. BHĪKHĀJĪ) (s. Athor. Nām., pp. 53; Pārsī Prakāśh, pp. 123 - 124). — 2. He carried the ancient *Ātās Bahrām* Fire of Sanĵān to Udvada with DASTŪR BHĪKHĀJĪ RUSTAMĪ in 1742 A. D. He died in 1762 A. D. (s. Athor. Nām., pp. 749 - 751; Pārsī Prakāśh, p. 44). — 3. He is a signatory to a resolution passed by the Bahdīns of Navsari, in 1678 A. D., that they should cause henceforth religious ceremonies to be performed by any *mōdad* they liked and should remunerate him as they liked (s. Pārsī Prakāśh, p. 844). — 4. He was a leading man of the Parsi community of Surat after the death of his elder brother DHANĴĪBHĀĪ NĀHĀBHĀĪ PUNĴĪĀJĪ (s. Pārsī Prakāśh, p. 45, note 3).

- MĀH-PARĪ-BĀNŪ of Yazd ... 40.
 D. MĀHVINDĀD ... 19d.
 MĀHVINDĀD BARRĀM ARDAŠĒR ... p. 67, note 1.
 MĀHVINDĀD NARĪMĀN BARRĀM ... p. 67, note 1; 142a.
 MALCOLM, MAJOR ... 93, 108b-c.
 MĀLEN SANGAN of Cambay ... 123b.
 B. MĀNAK ČANGĀ of Navsari ... 75e.
 MĀNNEKJĪ¹ MEHERVĀNJĪ VAKHĀBĪĀ of Surat ... 112.
 M. MĀNAKJĪ SĒT ... 100, 116a.
 MANCERJĪ FARĀMJĪ ... 79a.
 MANEKJEE CURSETJEE ... 26b.
 MARZBĀN FARĒDŪN BARRĀM of Kerman ... 138.
 M. MARZPĀN BIN D. KĀVUS FARĒDŪN of Surat ... 132a.
 M. MARZBĀN BIN D. KĀVUS MUNAJJĀM BIN BAHMAN of Surat ... 132b.
 MARZBĀN SPENDADĀD MARZBĀN ... p. 67, note 1; 144b.
 H. MĒNŪČIHR BIN D. BARZŪ BIN QAVĀM-UD-DĪN SANJĀNĀ of Navsari ... 113.
 M. MĒNŪČIHRJĪ JĀMĀSPJĪ FARĒDŪNJĪ JĀMŠEDJĪ² X^Varsēdji Vāchā of Bombay ... 141.
 MIHRBĀN D. ARDAŠĒR ... 110b.
 MIHRBĀN D. BARRĀM³ D. MIHRBĀN SŪRAKĪ ... 34.
 MIHRBĀN KĀIXUSRO MIHRBĀN of Dazūk ... 119, 121, 123a.
 Ū. MIHRBĀN (MAHĪRVĀN) Ū. MĀHIYĀR (MAHĪĀR) PADAM of Navsari ... 80b.
 MIHRBĀN NŌŠĪRVĀN RUSTAM ŠAHRIYĀR ... 142a.
 H. MIHRNŌŠ D. BARRĀM D. X^VARSĒD SANJĀNĀ of Navsari ... 82b, 110a.
 MIHRPĀNĀK SRŌŠIYĀR of Nēšāpūr ... 42b.
 MUHAMMAD ĀNĪS ... 96.
 MÜLLER, MARCUS JOSEPH ... 28, 67.
 MUNŠĪ MĪRZĀ QANBAR'ALĪ VALAD I JA'FAR'ALĪ of Surat ... 6b, 14, 20.
 B. NĀHĀNABHĪ ŠOHRĀBJĪ ČŪRĪGAR ... 145b.
 NAVĀB ḤASAN 'ALĪ KHĀN VALAD I MUHAMMAD ḤUSAIN KHĀN of Poona ... 45.
 NAVĀJBĀI HORMAJĪ EDALJĪ GOPĪNĀ of Surat ... 27d.
 H. NAVRŌZ ... 132b.

1. He was in service of the East India Company from 1810 - 22 A. D. (s. *Pārsī Prakāśh*, p. 221). — 2. He was appointed *Panthakī* or chief priest of the MŪDĪ JĀMŠĒDJĪ HĪRĪJĪHĀI VĀČŌHĪ's *Dar-j-mihr* of Mōdikhānā in Bombay in 1760 A.D. (s. *Athor. Nām*, p. 170). — 3. He is one of the signatories to the epistle by B. ŠAHRIYĀR RUSTAM SANDAL to the address of DASTŪR BARZŪ KĀMDĪN KĀIKOBĀD (s. *HODIVĀLA*, op. cit., p. 387).

M. NAVRŌZJĪ¹ M. RUSTAMJĪ M. MĀNAKJĪ ŠETH of Surat ... 40, 130b.

M. NAVRŌZ BIN RUSTAM BIN MENŪČĪHR of Surat ... 70a-b.

B. NĀXVĀ BĪN ĀSĀ of Cambay ... 75e.

NORRIS, E. ... 67.

NŌŠĪRVĀN IBN D. BAHMANJĪ D. JAMŠĒDJĪ of Navsari ... 140a.

E. NŌ'ARVĀNJĪ FARĀMJĪ KĀNGĀ of Navsari ... 145a.

D. NŌŠĪRVĀN BIN D. JAMŠĒD ... 39a.

D. NŌŠĪRVĀN D. ŠAHRIYĀR KERMĀNĪ ... 124.

NŪR BĒG AḤMADĀBĀDĪ ... 16k.

OUSELEY, SIR WILLIAM ... 114b.

PADAM RĀM KANHAḶṢA of Broach ... 97.

D. PEŠŌTAN D. BAHRĀM SANJĀNĀ of Bombay ... 47, 60a, 138.

PEŠŌTAN FARĒDŪN HŌMJĪ of Navsari ... 75c.

B. PESTANJĪ MĀNAKJĪ of Bombay ... 68.

U. PEŠŌTAN H. RĀM H. KĀMDĪN of Broach ... 41b, 42b, 83.

E. RĀM E. KĀMDĪN of Broach ... 51.

H. RĀNĀ BIN HŌŠANG of Navsari ... 75e.

B. RATANJĪ DĀRĀBJĪ KUABJĪ of Navsari ... 23c.

E. RATANJĪ ŠAPŪRJĪ BAMANJĪ KĀNGĀ of Navsari ... 145a.

RAWLINSON, H. ... 103, 107.

ROMER, MR. J. ... 67, 91.

MOBAD RUSTAM of Bombay ... 107.

H. RUSTAM D. BAHRĀM D. ARDAŠĒB of Broach ... 73.

H. RUSTAM BIN BAHRĀM BIN H. DĀRĀB BIN Ū. SOHRĀB SANJĀNĀ of
Surat ... 6a, 19b, 30c, 70a-c, 92a-b.

H. RUSTAM H. DĀRĀB H. FARĀMURZJĪ of Bombay ... 72a-b, 129a.

M. RUSTAM FĪRŪZ ... 107.

RUSTAMJĪ (RUSTOMJEE) ISFANDIYĀRJĪ (ESPENDIARJEE) ... 57.

D. RUSTAM D. JĀMĀSP ... 98.

M. RUSTAMJĪ M. MĀNAKJĪ ŠETH of Surat ... 40, 130b.

1. He and his two elder brothers FARĀMURZJĪ and BAHMANJĪ were brokers of the East India Company. He went to England in 1724 A. D. in order to settle a dispute he had with the English officials in Surat about the estate of his late father RUSTAMJĪ. He was perhaps the first Parsi to undertake a voyage to England. He settled in Bombay on his return to India. The "Navroji Hill" on the Mazagaon Road in Bombay is named after him (s. Athor. Nām., pp. 416-18; Pārsī Prakāśh, pp. 26 and 29). His son MĀNAKJĪ, who became a well-known merchant of Bombay, built a *Dar-e-Mihr* in the Bazar Gate Street, Fort, Bombay, in 1738 A. D., and the "Mānakjī Seth's Vādi" at Fort for the use of the Parsis. A stone tower-of-silence was also built by him in Navsari in 1747 A. D. He died in 1748 A. D. (s. Athor. Nām., pp. 655-656; Pārsī Prakāśh, p. 86).

- RUSTAM BIN MĀNAK BIN DĀRĀB SANJĀNĀ of Navsari ... 16b, 21.
 RUSTAM MIHRBĀN MARZBĀN ... 42b, 60a, 121, 123a, 134.
 H. RUSTAMJĪ BIN RATANJĪ BIN DĀDĀ of Navsari ... 24b.
 A. RUSTAMJĪ ŠĀHPŪRJĪ GODREZ .. 81c.
 RUSTAM SYĀVAXŠ ... 109a.
 A. RUSTAMJĪ THU; HĀJĪ NAVROJĪ (AIBĀRĀNA) of Surat ... 12.
 H. RUSTAM X^vARŠĒD ISFANDIYĀR of Navsari ... 19e.
- A. SĀHĀ CAMDĀ A. CHĀDĀ of Cambay ... 54d.
 ŠĀHRIYĀR ... 144b.
 H. ŠĀHRIYĀR ... 80a.
 D. ŠĀHRIYĀR ARDAŠĒR BIN BAHRĀMSĀH ... 5.
 ŠĀHRIYĀR ARDAŠĒR ĒBAŮ ... p. 67, note 1.
 D. ŠĀHRIYĀR BIŽAN XUSROŠĀH ... 142a.
 D. ŠĀHRIYĀR D. RUSTAM ... 75d.
 ŠAIKH MUHAMMAD BAQIR of Surat ... 109b.
 SALINZ, COMTE ... 150c.
 SANGAN ČĀHIL of Cambay ... 123b.
 E. ŠĀPŪRJĪ E. ĀDARJĪ E. NOŠERVĀNJĪ GOIĀ of Navsari ... 27d.
 E. ŠĀPŪRJĪ BAMANJĪ KĀVĀŠJĪ KĀNGĀ of Navsari ... 145a.
 E. ŠĀPŪRJĪ FARĀMJĪ KĀNGĀ of Navsari ... 145a.
 M. ŠĀPŪR M. FARĒDŪN MĀNAKJĪ of Surat ... 44b.
 B. ŠĀPŪR B. HIRĀ of Cambay ... 75c.
 ŠĀPŪR JĀMĀSP ŠĀHRIYĀR of Yazd ... 44a.
 M. ŠĀPŪR JĀMSĒD ... 129b.
 B. ŠĀPŪRJĪ BEN MĀNŌCEHERJĪ BEN MĀMNAKJĪ BEN BARJORJĪ TOLĀŕĪ of
 Broach ... 77.
 M. ŠĀPŪR IBN MĀNAK IBN BAHRĀM of Surat ... 3a e, 10a-b, 10d,
 17f-g, 31a.
 H. ŠĀPŪR BIN MĀNAK BIN KĀVUS .. 31b.
 ŠĪR YAZDĪ ... 15c.
 D. SOHRĀB ... 39a.
 H. SOHRĀB Ū. BAHMĀN H. ISFANDIYĀR .. 102.
 E. SOHRĀBJĪ JĀMSĒDJĪ ... 39d.
 E. ŠOHRĀBJĪ E. KERŠĀSPJĪ E. NARSANG of Surat ... 23c.
 M. SOHRĀB D. RUSTAM MĀNAK of Navsari ... 24b.
 B. SOHRĀBJĪ ŠĀPŪRJĪ ČŪRĪGAR ... 144b.
 B. SYĀVAXŠ BIN ČĀNDĀ of Cambay ... 75e.
- M. TAHMURASP (TAHEMURATH) ... 101.
 TEHMURAS DINSHAWJĪ ANKLESARIA ... 23a.
 M. TAHMURASP BIN FARĀMURZ BIN RUSTAM SANJĀNĀ ... 78.
 H. TAHMURASP BIN KĀVUS ... 133.

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WILSON, H. H. ... 67.

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XUDĀDĀD RUSTAM XUDĀDĀD of Qazvīn ... 143.

XUSRO BAHRĀM XUSRO YAZDGARD of Qazvīn ... 143.

XUSRO (XUSROŠĀH) NŌŠIRVĀN RUSTAM of Turkābād ... 122a, 126.

XUSRO RUSTAM JĀMŠĒD Giv ... 75d.

E. YAZDIYĀR (EJDIĀR) VIKAJI SANJĀNĀ ... 135d.

D. ZARTUŠT BAHRĀM ... 14.

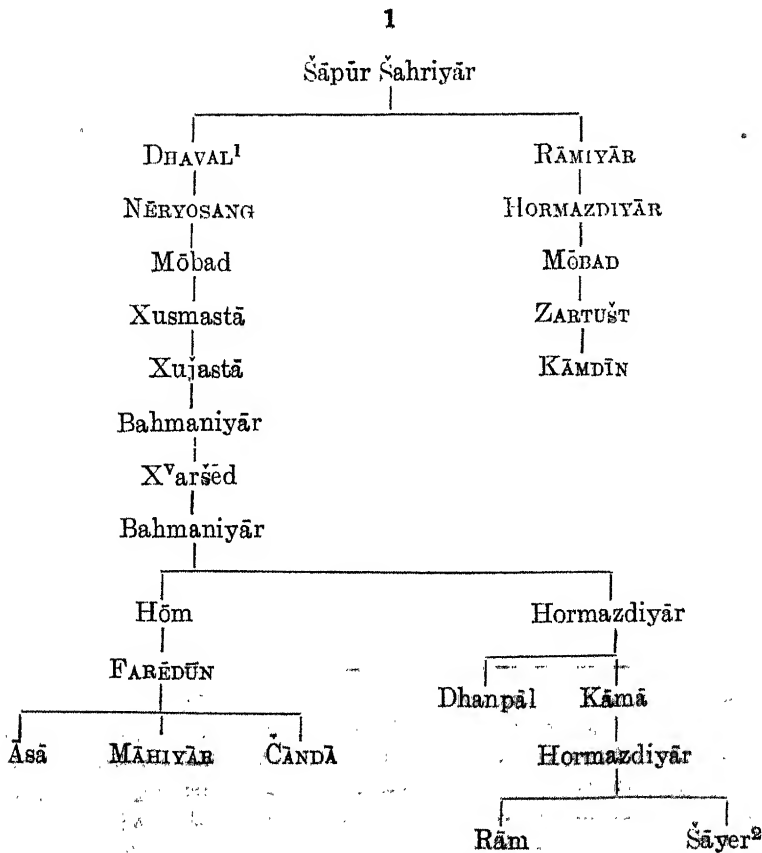
ZARTUŠT (ZABĀTUŠT) JĀMĀS ŠAPŪR ... 15d.

1. Surnamed BRANDĀRĪ. He joined MĒNŪČIHR HŌMĪ's party with his father and three sons in 1687 A. D. (s. Pārsī Prakāśh, p. 846). — 2. He died in 1698 A. D. He separated himself from the BHAGARĪ MŌBADS of Nāvsari in 1050 A. Y. and became the independent DĀSTŪR of Balsad (s. Athor. Nām, pp. 209 - 210; Pārsī Prakāśh, p. 846).

APPENDIX III.

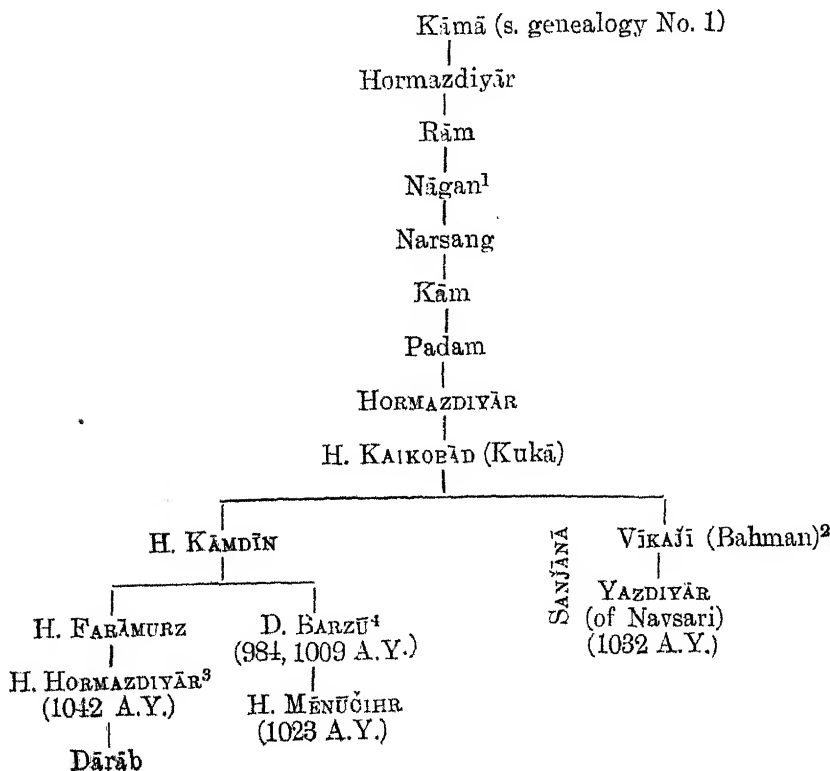
Genealogies and notes on the names of scribes and other persons mentioned in the colophons.

a. Indian scribes.



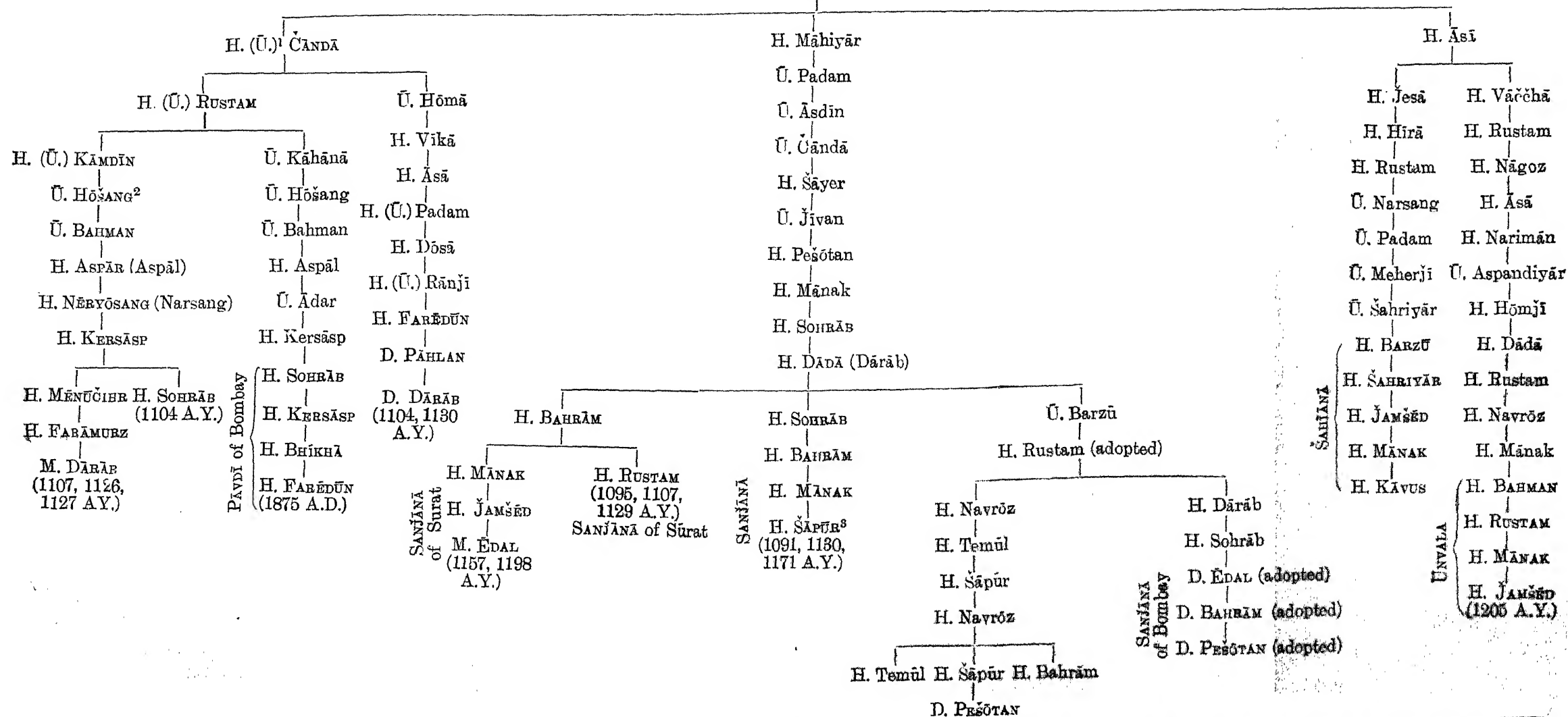
1. The names in Roman capitals are found in the colophons. All others are supplied either by the Athor. Gen. or by the Athor. Nām. — 2. Thus KUTAN, introduction, p. 82; according to the Athor. Nām., p. 789, he is the third son of Hormazdiyār.

2



1. The second of the three MÖBADS, who served the *Irānšāh*-fire of Sanjān and accompanied it in its wanderings from Sanjān to Mt. Bahrot, and thence to the forests of Banāda and finally to Navsari. — 2. He is mentioned in the two *Rivāyats*, those of 1626 and 1627 A. D. of BAHMAN ISPANDĪR SURTĪ, as VERJĪ KAĪKOBĀD. According to KUTAB, introduction, p. 20, he is BAHMAN KAĪKOBĀD, the author of the *Qissa-i-Sanjān* (s. Athor. Nām., p. 571). HODIVALA makes VERJĪ KAĪKOBĀD a brother of BAHMAN, op. cit., p. 92. — 3. He is the third son of KĀMDĪN and adopted son of FARĀMURZ. He made a collection of the *Rivāyats* brought from Persia in 1018 A. Y. Several other *Rivāyats* were added to his collection by his son DĀRĀB. This amplified collection is known as the *Rivāyat* of DĀRĀB HORMAZDIYĀR (s. Athor. Nām., p. 857). A lithographed edition of this *Rivāyat* is published by ERYAD MANAKJI BUSTAMJI UNVALA, Bombay 1921. This date, and others given after the names of scribes in the genealogies, are the dates of the completion of the manuscripts written by them, and mentioned in their colophons which form this collection. — 4. He made a collection of several *Rivāyats* in 1037 A. D. in Navsari, known as the *Rivāyat* of BARZŪ KĀMDĪN. He is mentioned in the *Rivāyat* of 1626 A. D. (s. Pārsi Prakāśh, pp. 11-12; Athor. Nām., pp. 544-46).

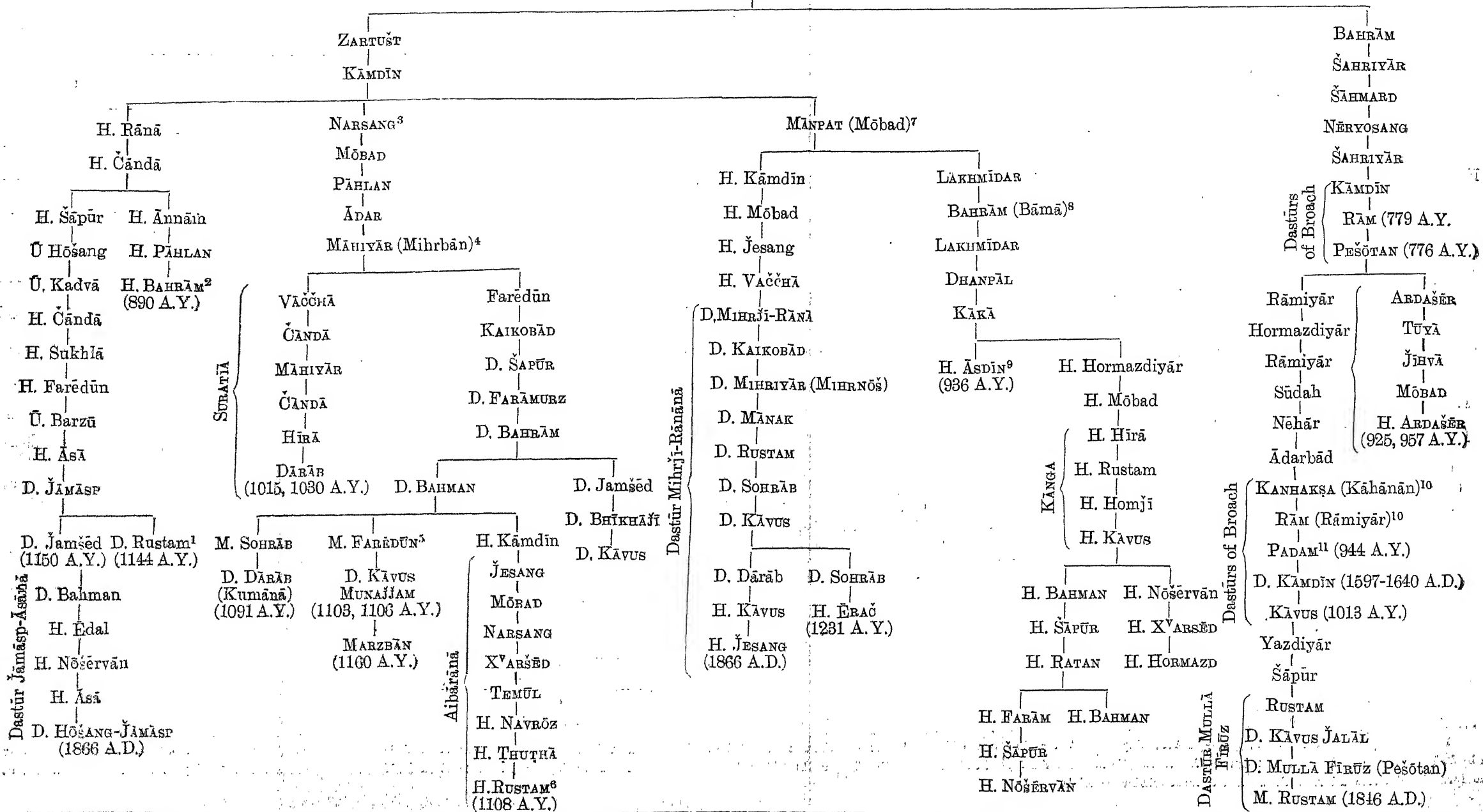
FARĒDŪN



1. According to the Athor. Gen., p. 3. — 2. According to the Athor. Gen., p. 188, Ū. not H. KĀNDĪN had three sons, Ū. XVARŠĒD, Ū. RĀNĀ and Ū. FARŠŪN. The name of Ū. HŌŠANG is omitted in it. — 3. He is D. ŠĀPŪR MĀNAX of Surat who died in 1174 A.Y. He was the nephew of D. RUSTAM BAHRĀM SANJĀNĀ, of Surat, s. Pārsi Prakāśh, p. 101. This DĀSRŪR does not seem to be the same person as H. ŠĀPŪR H. MĀNAX H. BAHRĀM of the colophon. It is very hazardous, to form definite conclusions in the absence of more reliable materials.

HORMAZDIYĀR RĀMIYĀR

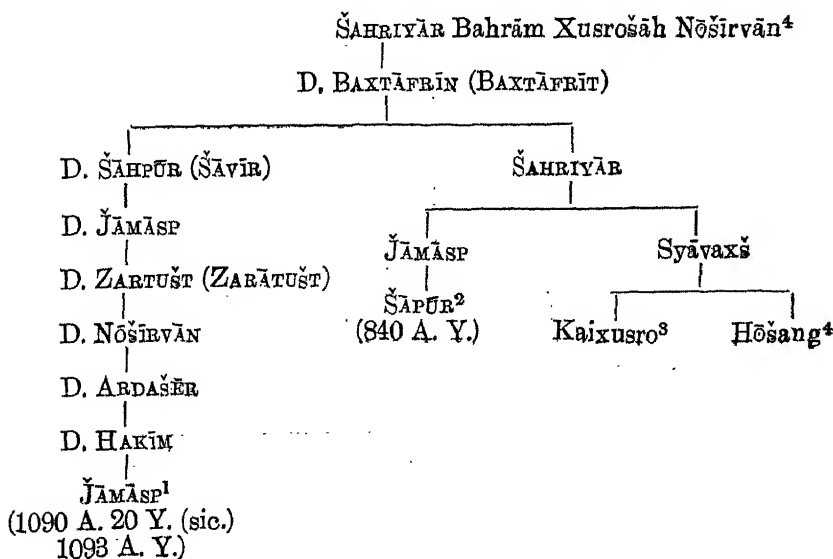
MōBAD



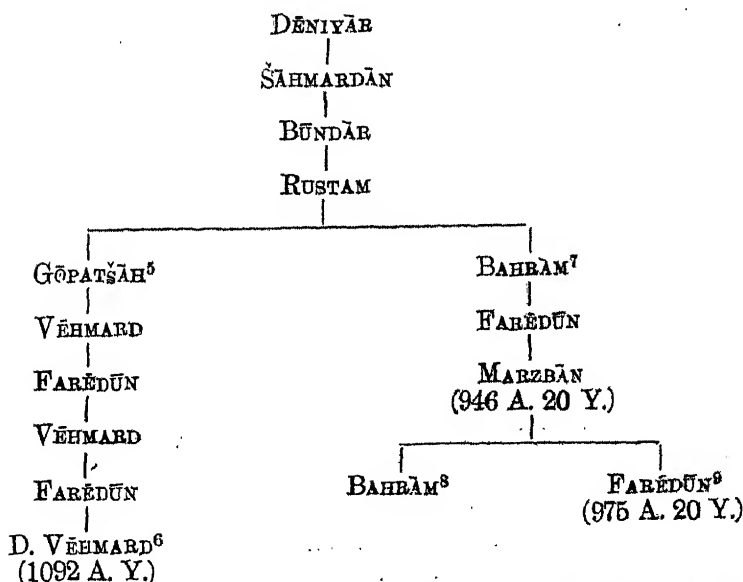
1. He is mentioned as a signatory to the reply sent by the leading Parsis of Navsari to a letter of the Trustees of the Parsi Panchayat of Bombay in 1777 A.D. regarding some abnormal conditions arising from the plague epidemic in Bombay (s. *Pārsi Prakāśh*, p. 55). — 2. He is the ancestor of the POLĪĀ DESĀĪ family of Navsari. He is mentioned in the KĀMĀ ĀDĀ *Ritūdyat* in A.D. 1527 and again in 1535 A.D. (s. *Pārsi Prakāśh*, pp. 7 and 8). — 3. KUTAR, p. 28 and Athor. Nām. omit. — 4. S. Athor. Nām., pp. 46 and 597. — 5. Athor. Nām. adds two names between M. FAKHŪN and D. BAHMĀN, viz. D. RUSTĀM and D. KĀNDĪN (p. 46). — 6. It is very difficult to construe this line. Athor. Nām. gives two genealogies on pp. 785-786, the first one of which omits several names between H. NAVBŌZ and H. KĀNDĪN. I insert five names between these two according to Suppl. pers. 43, of which TEMŪL, XVARŠĒD and MŌBĀD are mentioned in the second genealogy (s. p. 786). — 7. It is written in Z. & P. 22 𐬨𐬀𐬎𐬌𐬎𐬎𐬀, which can be read *maopat*, i.e. *mōbad*. — 8. S. Athor. Gen., p. 2. BĀMĀ or BĀM seems to be a pet form of BAHRĀM, from which the surname BĀMJĪ is derived. — 9. H. ĀSDĪN is, according to Athor. Gen. (p. 2), the seventh descendant from MŌBĀD HORMAZDIYĀR. It omits the names KĀNDĪN and LAKHMĪDĀR or LAKHMĪDHAR, son of BAHRĀM. — 10. According to Athor. Nām., p. 49. — 11. A famous DASTŪR of Broach. A letter was addressed to him in 1559 A.D. by the DASTŪRS of Iran, which contained matters pertaining to the consecration of a *parasitō*. It was brought to Broach by KĀNDĪN ŠĀFŪR of Cambay (s. *Pārsi Prakāśh*, p. 8; Athor. Nām., pp. 464-465).

b. Persian scribes.

1

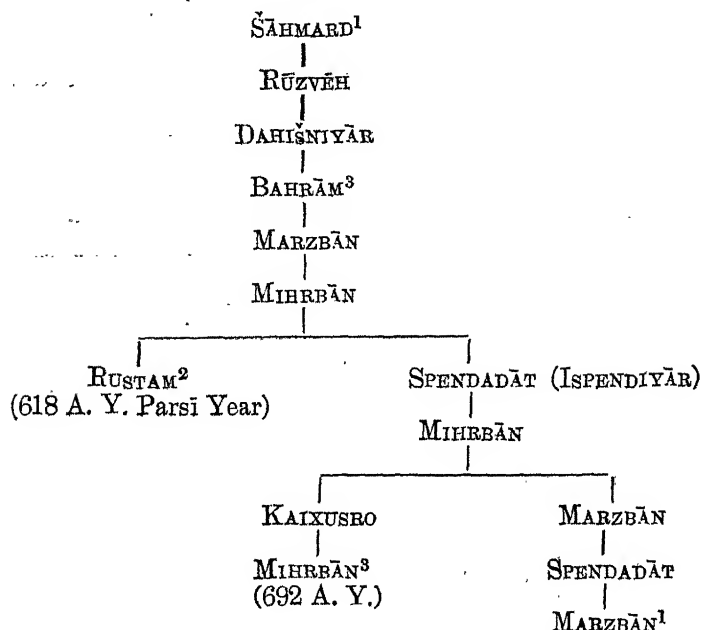


2



1. S. colophons Nos. 40 and 130b. — 2. S. colophon No. 44a. He is the scribe of the *Rivāyat* of NARĪMĀN HŌŠANG. He was a native of Šarībād near Yazd. — 3. Cf. ANKLESARIA, Bd., introd., pp. xiii. xiv. He is one of the copyists of the *Vīdīrthāh* ; *dēn* ; *vēh* ; *mazdayasnūn* and one of the signatories of the epistle of 847 A.Y., cf. HODIVALA, p. 280. — 4. His full name occurs in two places in DARAB HORMAZDIYĀR's *Rivāyat* — UNVALA's edition, vol. II, p. 268, ll. 7-8, and vol. II, p. 371, l. 8, as هوشنگ سیاوخش شهریار and یخت آفرید بهرام خسرو شاه انوشیروان and هوشنگ سیاوخش شهریار وهرام خسرو شاه.

3



انوشيروان respectively. Thus the name of ŠAHRIYĀR, the father of BAKTĀFRĪT is omitted in first and those of BAKTĀFRĪT and ŠAHRIYĀR in the second place; s. HODIYALA, op. cit., p. 281. — 5. Writer of the ms. TD of the Bd. — 900 A.Y.; cf. ANKLESARIA, Bd., pref., p. V. — 6. S. colophon No. 122a. — 7. According to the codices DH. and TD2, s. ANKLESARIA, Bd., introd., p. x; colophon No. 122a omits this name. — 8. S. colophon No. 122a. — 9. He wrote ms. TD2 of the Bd., s. ANKLESARIA, Bd., pref., p. V.

1. He is the scribe of the intermediate copy of the *Dēnkart*, which was used by ŠAHRIYĀR ARDASĒR, s. p. 67, note 1. — 2. S. colophon No. 42b. — 3. According to colophon No. 122a, where the pedigree ends at BAHRĀM, the father of MARZBĀN. BAHRĀM is omitted in colophon No. 42b and in the pedigree of MARZBĀN SPENDADĀD given in the intermediate copy of the *Dēnkart*.

4

MIHRBĀN of TURKĀBĀD
|
YAZDIYĀR (DAHIŠNIYĀR)
|
BAHRĀM
|
MĀHVINDĀD
|
ŠAHRİYĀR
|
RUSTAM
|
NÖŠIRVĀN
|
MIHRBĀN¹
(938 A.Y.)
|
BAHRĀM
|
MĀHVINDĀD
|
MIHRBĀN
|
BAHRĀM
|
ŠAHRİYĀR
|
RUSTAM
|
NÖŠIRVĀN
|
XUSRO² (XUSROŠĀH)

5

BİZAN
|
MARTANŠĀH
|
ADARGUŠASP
|
FARROX³ ZĀD
|
BİZAN
|
...IYĀR
|
BAXTIYĀR
|
HAMİSA-FIRŪZ
|
XUSRO-ŠĀH
|
...IYĀR
|
XUSRO-FIRŪZ
|
XUSROŠĀH
|
BİZAN³
|
D. YAZDIYĀR D. ŠAHRİYĀR⁵
|
D. BİZAN⁴

1. S. colophon No. 142a. He is the same person as MIHRBĀN NÖŠIRVĀN RUSTAM ŠAHRİYĀR MĀHVINDĀD BAHRĀM DAHIŠNIYĀR MIHRBĀN of Turkābād who wrote in 938 A.Y. a portion of the *Dēnkart* — fol. 177 - fol. 261 of K 43; s. colophon No. 142b. The name of MIHRBĀN occurs as one of the signatories in the *Rivāyat* of KĀVUS KĀMDĪN, dated 927 A.Y., and those of NÖŠIRVĀN, RUSTAM and ŠAHRİYĀR in the *Rivāyats* of 904 A.Y., 880 A.Y., and 855 A.Y., respectively; cf. HODIYALĀ, op. cit. p. 319. — 2. S. colophons Nos. 126 and 122a. — 3. S. colophon No. 136. Taking HAMİSA-FIRŪZ and BAXTIYĀR as proper names. — 4. He helped ŠAHRİYĀR, the writer of the *Dēnkart*, in 855 A.Y. He was a native of Kermān and one of the signatories of the *Rivāyat* of 880 A.Y. His father DAESTŪH YAZDIYĀR copied the *Mēnūk i Xrat* from the copy of MĀHVINDĀD NARĪMĀN; s. ANKLESBACH, Bd., introd., p. xvi. — 5. S. colophon No. 142a.

Colophon	Day.	Month.	A.Y.	Samvat.	Saka.	Month.	Tithi.	Day of the week.	Date.	Month.	A.H.	Date.	Month.	A.D.
84a	6	1	1131	1817	Āṣo	Vad								
145a	12	7	(1133)	1820							1180			1766/1767
98														
145a	8	7	(1145)	1842				Wednesday	16	Savāl				
25a	2	12	1155					Saturday	19	Rabī'-al- aval	1205			
145a	15	9	(1156)	1843										
20			1159											
58a	30	10	1161	1848	Śrāvan									
72b	5	10	1161	1848	Āśād	Vad 3 Sunday								
88			(1168)			Vad 7 Wednesday			19	Rabī' al- ākhīr	1214			
145a	5	6	(1178)	1865										
43b	2	1 Qadīm	1179											
108b	15	3 Qadīm	1179						27	Rajab	1224			
									12	Dhū'l- qadāt	1225			
111	23	12	(1179)						(24	Sa'ūm)	1225			
66	10	5	(1181)	1868	Fālguna	Šud 1 Thursday			20			December	1809	

1. The terms *qadīm* "after the old or Persian reckoning", and *vahīcāt* "intercalated" are employed with months and *Pārsī* and *Anno 30 Yasdaqarāz* with years in the following colophons without attaching any particular value to their literal meaning, to which we have referred in proper places. Their importance can only be proved with the help of sufficient materials for the synchronisms of the Zoroastrian, Hindu, Mohammedan, and Christian dates.

Colophon	Day. Month.	A.Y.	Samvat	Saka	Month.	Time.	Day of the week.	Date.	Month.	A.H.	Date.	Month.	A.D.
189	17 5 Qadim	1188 ¹	1875	1750	Pōš	Sud 5	Saturday	3	Rajab	1244	10 January	1829	
140a	16 6	1188	1885		Bhādarvā	Sud 5	Thursday						
26a/b	11 4	1198	1892										
27a-d	21 12	1205 (Vahicak)	1892										
145a	(15 7	1205)	1895										
145a	12 5	(1208)	1223		Šrāvān	Vad 14		13	August	1861			
96		(1230)	Anno Maghi										
60a		1240						3	March	1871			
24a	6 5	1256						21	January	1886			

Qadīm: Colophons Nos. 11, 15a, 25b, 89a, 40, 43a, 43b, 47, 98, 99, 108b, and 189. This term is employed only in the colophon No. 47 side by side with *Saharāšāhi* or "royal", i.e. "after the Indian reckoning."

Vahicak: Colophons Nos. 27a (employed with the year), 65, 119, and 128a.

Pūrsi: Colophons Nos. 16a, 16b, 29c, and 42b, (years 1103, 1104, 1108, and 618 respectively).

A. 90 Y.: Colophons Nos. 5, 15b, 27, 89b, 75d, 130b, 142b, 142c, (years 884, 954, 1107, 896, 1090, 986, and 948 respectively).

1. Corresponding to *Bahman Mēh* 1127 of an unknown era.

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List of religious books and treatises mentioned in the colophons.

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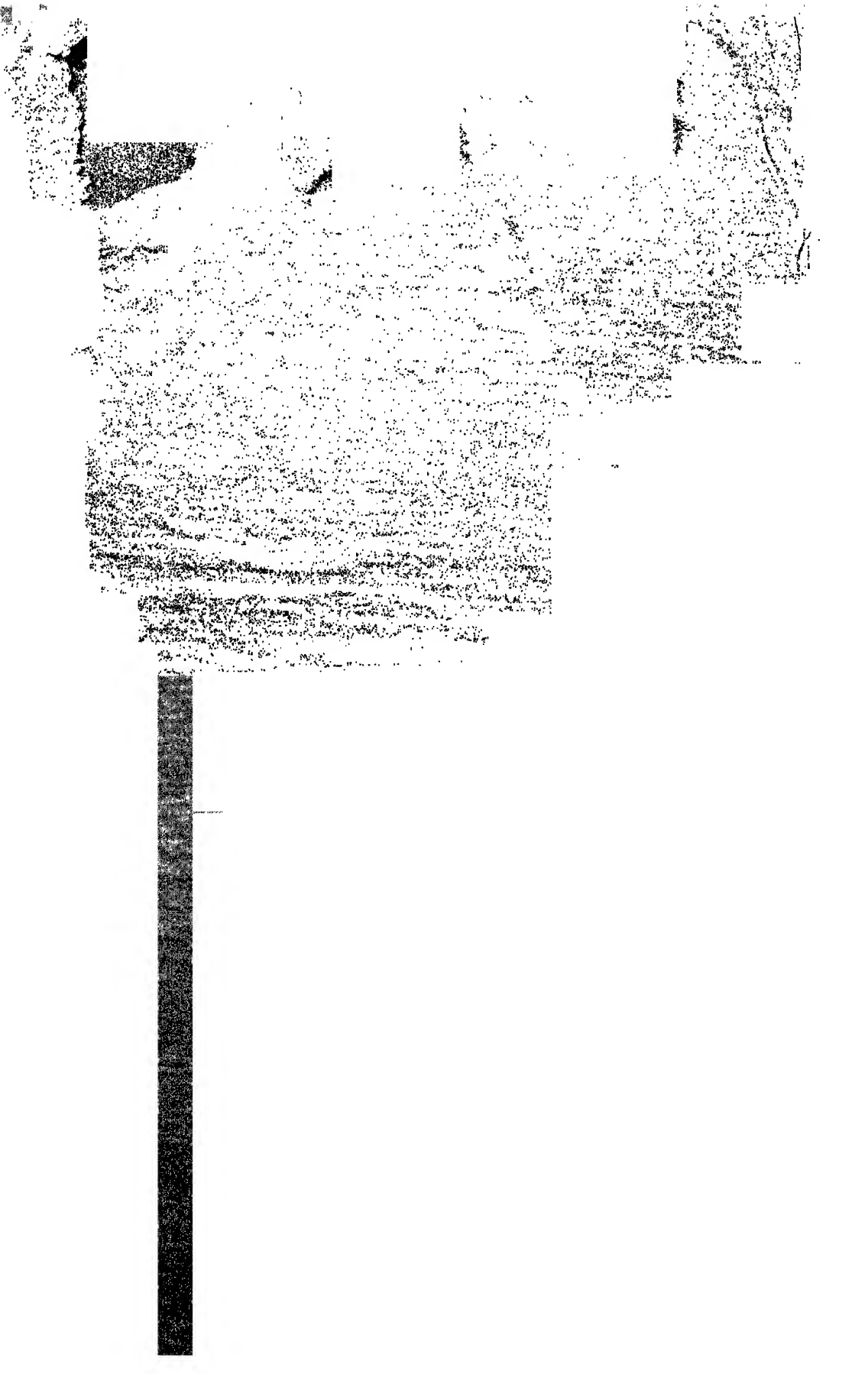
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